The Womens
Missionary Magazine
of the United Presbyterian Church

VOLUME 37 MARCH, 1924 NUMBER 8

CREATIVE FORCES IN JAPAN.

BY GALEN M. FISHER.

A Study of the Foreign Mission Text Book.

(With Additional Material).

By Mrs. J. P. White, Cedarville, Ohio.

CHAPTER THREE—SOCIAL PROBLEMS AND CHRISTIAN SOLUTIONS.

NO nation today has problems more complex than has Japan. The little Island Empire contains only one-two-hundred-and-twenty-first of the earth's area, while one-twenty-first of the whole population of the world is centered there. The population is increasing at the rate of seven hundred thousand annually, while only about fifty thousand migrate to other lands.

Only fourteen per cent of the land is arable and seventy-four percent of the people are trying to coax a living out of this small area. There is some wild land which may be reclaimed. Each year some of this land is made available. But the expanding cities are encroaching upon the farmer's fields. Great tracts of land adjacent to the cities which a few years ago were covered with growing vegetation are now covered by factories.

INDUSTRIAL EXPANSION.

Japan cannot feed herself. Because of necessity she has turned her attention to manufacturing and trading. Within a few decades a great revolution has taken place. Forty years ago there were about one hundred twenty-five modern factories in Japan, employing perhaps twenty-five thousand people. Today there are not less than 30,000 plants employing 2,000,000 men, women and children.

Some one may inquire, What do all these factories turn out. The answer is, practically everything which can be sold in the markets of the world. "In one year the United States buys seven million toothbrushes from Japan, eight hundred thousand table-cloths, two hundred and thirty-three million cigaret mouth-pieces, sixty-seven million paper napkins, two million imitation Panama hats, and millions of dollars worth of silk. * * * Her salesmen are penetrating China, Malaysia India, Africa, South and North America, and they are selling every conceivable sort of manufactured articles from toys to hypodermic syringes. In the chemical industry alone the Japanese have learned to make forty products which they had to import before the war."

Some one has said that "Japan is a modern miracle of industrialism." The changes which are most noticeable in this new industrial order are not the products, nor the commercial activity alone, but the migration from the country to

the cities, the growth of tenement districts with all their appalling distress and the making of millionaires.

During the war fortunes were made over night. The profits were enormous. One steamship company in war times declared dividends of 360 per cent. A metal refining company declared two hundred percent. The "newly rich" spent money freely, lavishly. Every conceivable luxury was procured, fine automobiles were imported and elegant homes were erected.

Meanwhile the laborers were not sharing the benefits of this great wealth. The average wage paid to men in factories is from thirty to fifty cents a day (according to statistics of 1918). Women workers receive from ten to thirty cents a day and children still less. In many factories the dormitory expenses are taken from this wage. And in some factories a system of fines keeps the worker still further impoverished. Instead of having a saving account at the end of the month, a worker has barely enough for the necessities of life and oftentimes he finds himself in debt to the factory.

Old Japan had some slums but they were small, compared to the ones of today. Our author calls the slums of Shinkawa the "ante-room of hell." In this section twelve thousand people live. Of this place the author says:" Open sewers and germ-haunted kennels multiply disease. Criminals, beggars, gamblers, and abandoned women are the quarter's leading citizens. Dirty children in droves play and fight and ape their elders up and down the goat-path alleys as though theirs was the normal kind of life. These slums represent, it is true the cess-pool of Japanese industrialism, but it is a pool which is incessantly replenished by the men and women flung off like broken fragments from the fast flying wheels of the economic mill. The Shinkawa slums are duplicated in every large city of the country. * * The stream of social castaways, maimed and despairing, disfigures every industrial center."

The great influx of laborers has increased the populations of the cities immensely. Not all of these people have come of their own accord. Men from the various factories act as recruiting agents throughout the rural districts. The boys and girls, who naturally are tired of the dull, dead monotony of their simple lives, listen with eagerness as the agent paints bright pictures of city life, the buildings, the parks, the theaters, the movies and the great celebrations. Fine wages are promised and the work is represented as being simple and easy. Parents, who are having difficulty in procuring food for the family and who believe that their own lot is harder than that of city people, acquiesce in the children's desires to go, and send them forth to be swallowed up in the great stream of humanity that pours into the cities.

Girls especially are lured into the factories. More than one third of the employees of the factories are women and girls. Of the workers under fifteen years of age 18 per cent are boys and 82 per cent are girls. As in other countries the wages of women are lower than the wages of men. In the factories the women receive about one-half, the wages received by men. For this reason the agents seek for girls. Any district is apt to be exhausted of girls within a few years.

What kind of a life do these simple hearted peasants enter? Truly it is disappointing from the beginning. Three fourths of all the girls who labor in factories are herded into dormitories

within the factory grounds, where they are kept under strict observation. Many of these institutions are little better than prisons from which it is almost impossible to escape.

The girls are crowded together in rooms that have little or no ventilation. Bathing and toilet facilities are wholly inadequate. Two or three girls sleep on one large mattress. In winter one thin cover is provided for the bed. In order to keep warm the girls are compelled to sleep with their clothes on. When day and night shifts are used the weary night toilers tumble into the beds just vacated by the girls who work by day. In order to keep out the noise and light the windows are closed and darkened. Twice a month the girls are given a day off, when they have opportunity for amusements. Naturally they crave those of the most sensational kind.

The mining industry has claimed a large number of workers, of whom 20% are women. It is hard for us to conceive of the hardships endured by these women. There is no ventilation in the mines and there is no discipline. Women and men alike are unclothed except for a loin cloth around the lower part of the body. The workers suffer injustice and harsh treatment from the overseers but the mines are far away from the towns and the laborers complaints have not reached the ear of the law makers.

The results of the new industrialism in Japan, when measured in terms of life are appalling. Long hours and unsanitary conditions in factories and dormitories have made thousands of victims of nervous diseases. Tuberculosis claims many thousands more. "The death rate among factory women is almost three times as high as the ordinary death rate among women. In the great manufacturing city of Osaka the number of deaths equals the number of births. It is said that more Japanese die of tuberculosis in one year than were killed in the war between Russia and Japan."

The factories recruit 300,000 new workers from the country every year. At the end of one year one third of these return home, and one-sixth of them because of serious illness. To many villages hitherto free from the dread scourge, tuberculosis has been carried and has become a pestilence.

Accidents in all factories are very common. Machinery is not protected properly, the lives of the workers are not safe-guarded. In the coal mines deaths are frightfully common. Such accidents are frequent in our own country but the records show that Japan has many more than any other land.

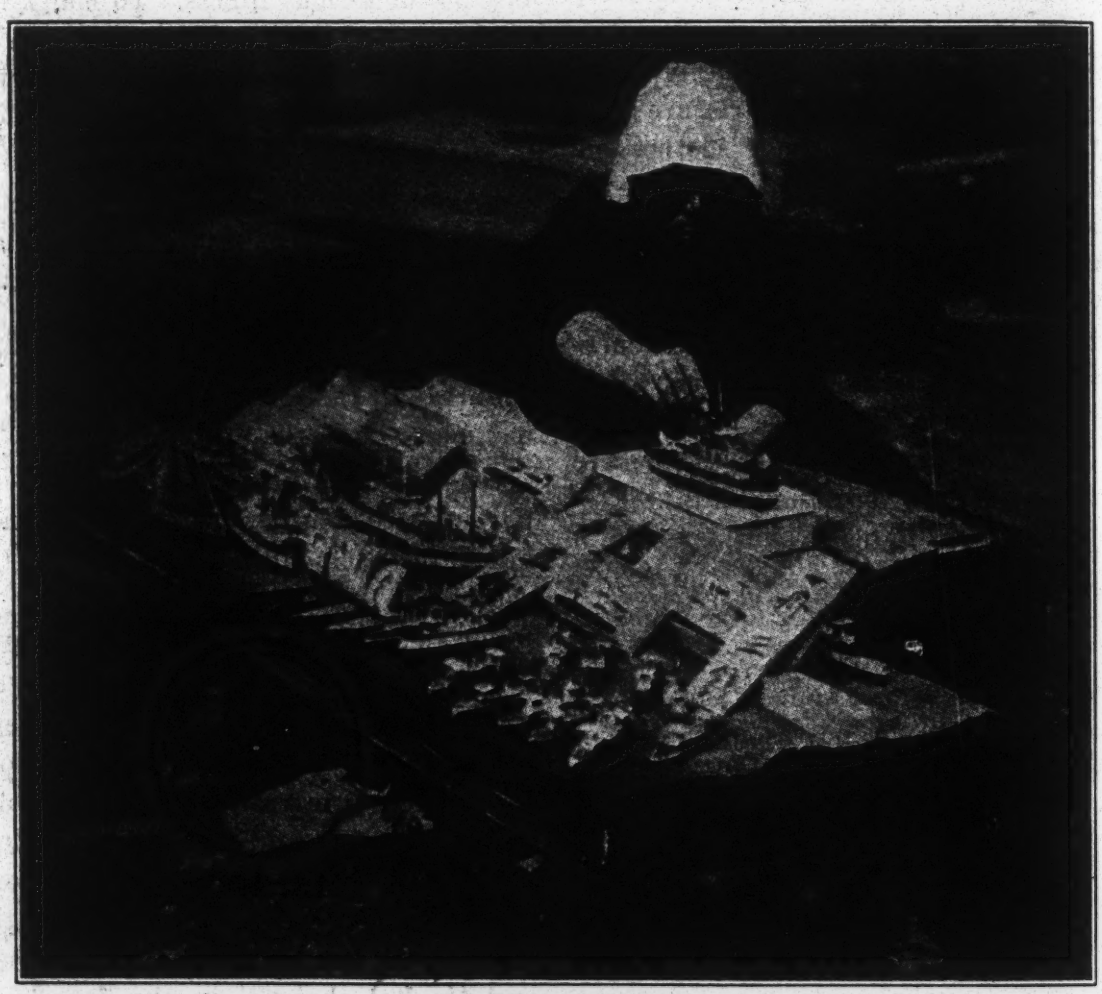
Some one has compiled a table of comparisions. Counting the number of men killed for each million tons mined, the rate for a period of ten years was as follows: Great Britian, 4.40, United States 5.83, Japan 22.71.

Other industries have their dangers. There is dust from celluloid toys and combs; heat prostration and eye troubles from the heat and light which glass blowers endure; lint and dust from cotton mills; lead poisoning from the potteries; "brass chills," "zinc ague" and "metal shakes" in the foundries, due to inadequate elimination of zinc fumes.

From a moral point of view the factories are working havoc. Welfare workers agree that factory life has been one of the most common causes of juvenile delinquency and sexual immorality. In 1919 there were more than 220,000 child laborers under fourteen years of age, more than half of whom were girls. There were 772,000 between

fourteen and eighteen years of age, half of whom were girls.

The old home restraints are broken when these girls enter industry the temptations are keen, the wages are small and wholly inadequate to support a girl in comfort, the path that leads to sin is open and alluring. Numbers of these poor girls, tiring of the hardships of factory life are led into lives of sin. The red light districts of the cities are continually recruited from the factories.



"MADE IN JAPAN"

"Never too young to learn" is the motto of this toy-seller. Even the children of Japan play at foreign-trade.

THE LABOR MOVEMENT.

For centuries Japan was ruled by her upper classes. Less than five per cent of her people held all the power in their hands. The other ninty-five per cent were the humble toilers, submissive, faithful, patient. When the New Japan began her educational program she gave to the poor the opportunity of education. In fact she made education compulsory. Today the factory hands and the tenant farmers are able to read and think for themselves. Naturally they have discovered that something is wrong, they have been the victims of unjust treatment.

For some years groups here and there, began agitation for their rights. In 1897 the first labor movement was launched. In 1898 the first strike occurred. Several strong unions were formed and the public generally applauded. But the moneyed

interests still held the power and certain influence was brought to bear upon the law makers. The result was that a Public Order Police Law was passed, one article of which prohibits laborers organizing unions or agitation against employers. For a few years the laborers were silenced. Occasionally there would be strikes but the police held them in check.

In 1912 a young Christian lawyer formed the Yuai Kai—The Laborers Friendly Society, which was a mutual benefit society, not a labor organization. Then came the war-time exploitations and the high prices of food clothing and fuel. Shipping companies would pay for a vessel on a single trip. The rich were growing richer and the poor were growing poorer every day. The hoarding of rice by speculators precipitated the rice riots, which became so serious that the rich began to ask "What shall we do to quiet these people?" The laborers were unable to buy food for themselves and their families and they were ready to fight for their existence. A relief fund was started. The Emperor's household contributed $1,500,000 toward this fund. Other wealthy people added $12,000,000 more. This sum was used for relief work, for the very needy and for the establishment of cheap markets and restaurants for the poor.

During the war strikes became very frequent. In 1918 there were 417 strikes involving 66,457 workers. The employers were so anxious to increase their output while prices were high that they yielded to the demands of the workers rather than waste time and lose profits by closing their factories. In the case of the Kawasaki Dock Yards the strikers compelled the employers to divide among them $1,875,000 out of the company's huge surplus.

With each new success, the workers gained new courage. They stood together and helped each other. They organized co-operative markets and eating houses where they and their families could be cared for. These strikes have occurred in all the principal industries and in the Government arsenals. Even the stenographers in the National Parliament struck for higher wages, which caused Parliament to take a vacation before matters could be adjusted.

Even more surprising has been the revolt of the tenants. More than 70% of the people of Japan are farmers and 70% of these are tenants, which means that one half of Japan's people are tenants who farm on an average one and one-half acres of land each. Fifty-seven per cent of the rice goes to the landlord and fourty-four per cent of other products either in cash or kind. The owner pays the taxes which amount to 30 or 33% of the rental value. The farmer has the expense of the fertilizer, which is very heavy. The fertilization is necessary in order to make the land worth farming at all.

The tenant receives harsh treatment at the hands of the landlord. For centuries he accepted this as his lot, but since he has learned a bit about the great outside world he has discovered that he is not having a fair chance in life. As a result the tenants have raised their voices in protest. Over five hundred farm labor unions have been formed. What the outcome will be no one is able to foresee.

SOCIAL SERVICE AMONG INDUSTRIAL WORKERS.

We must not conclude that all Japan has turned a deaf ear to the cries of the working people. The Government has undertaken to find a remedy. Hundreds

of employers who are men of high ideals have done much. Many organizations and individuals have thrown their lives into service for the laborers. Through the efforts and agitation of these friends a National Factory Law was passed by the Imperial Diet in 1911. It was put into effect in 1916.

The law in part is as follows:

1. Children under twelve years of age cannot be employed except that, with the permission of the administrative authorities, children as young as ten may be employed on light work.

2. The employment of children under fifteen and women for more than twelve hours a day is prohibited.

3. Employment of children under fourteen and women between the hours of ten P. M. and four A. M. is prohibited.

4. At least two holidays a month shall be allowed women and children workers; four holidays for those employed alternately on day and night work.

5. At least thirty minutes of rest within the first six hours of work and sixty minutes if working in excess of ten hours must be allowed.

6. Operatives shall not work more than ten consecutive nights.

7. Women and children are not to engage in dangerous work or to be employed where poisonous gases or other injurious substances are manufactured or generated.

When this truckman started in business, his wife bravely donned trousers and worked side by side with him. What the life of a Japanese peasant woman loses in leisure and charm, it gains in freedom and vigor, so that on the whole she is better off than her higher-class sister. But the "New Woman" works with her husband, rather than for him.

This all sounds as if it were for the interests of the workers and such it was intended to be. The hours as we notice are still excessive and the rest periods short. The age at which children may be allowed to work in factories is too low. But it is an advance on the ususal system.

Unfortunately, there were so many provisions and exceptions made that the

law has done little good. The first and third articles were not to go into effect for fifteen years, in order to allow the factories to become adjusted to the new regime. Think of the great multitude of little children who would pass through the factories in fifteen years!

The law was weakened in allowing officers to suspend certain articles at their discretion. For this reason it has failed to be of any great benefit to the people. During the war all law was ignored in the keen pursuit of profits. Since the war the law has been enforced to a certain degree.

A few hundred out of the thousands of factories are doing some splendid service for the employees. In some of these the welfare work would compare very favorably with that done is factories in Western lands. Doctors and nurses are provided; recreation grounds and entertainment halls furnish amusements; retiring allowences and sick benefits are given.

In 1919 the Ohara Institute for Social Research was founded, by a gift from a factory owner whose desire is to have the whole labor situation studied, with a view of the betterment of the working classes. Already a number of valuable studies have been issued.

The Social Welfare Bureau in the Imperial Department of Home Affairs is giving assistance in trying to find a solution for this problem. In the chief cities relief is given to the needy. Cheap lodging houses, employment agencies and night schools are at the service of the workingman who is in need of them. In some cities laborers lodging houses are operated for the benefit of those coming from rural districts seeking work. An employment bureau seeks to help these men find suitable employment.

The housing problem in cities became very acute, during and following the war. The government proposed a loan of $11,500,000 to municipalities for the erection of dwellings, especially for the laborers. Many cities took advantage of this offer and enlarged their borders, but even with this generous help it was impossible to keep pace with the growing populations.

It is not surprising to learn that Christian men, or those who were educated in Christian schools have been the prime movers in practically all of the activities for the betterment of the conditions of the laboring class. The work that is telling most effectively for the welfare of the people is that carried on by Christian employers.

In Homma Shimpei's marble quarry the work of the day begins and ends with a prayer service. On the Sabbath Mr. Homma conducts a service in which he himself preaches a sermon to his men. But what is better still he practices as well as preaches. His life is a constant testimony to his faith. He looks after the health of his employees and every year on his birthday he divides his profits with his men.

There are several large firms whose proprietors are Christians, which have become known all over the land. The Lion Dentrifice Company, The Yamato Silk Company, The Fukien Printing Company and the Fuji Tea Company.

One of the largest silk factories in Japan is owned and managed by Mr. Hatano, who as a youth was dissolute and disgraced. He wandered into a far country and lived in sin. When his money was gone he decided to return to his native town and to his wife from whom he had been separated. For a time he received nothing but snubs from his family and neighbors. Finally his

mother took pity on her prodigal son and took him in.

One day he heard the message of Christ's love and from that moment his life was changed. He began the silk business in a small way. Year by year his trade increased until today he owns one of the great enterprises of Japan.

Mr. Hatano gives special attention to his workmen. His great aim has been to develop character, because he believes that good character is an essential in the production of good thread. He conducts the Silk Worker's Training School, for the help and uplift of his employees.

Other firms have tried to put out a product equaling that of Mr. Hatano's factory. They have installed the same kind of machinery and have copied his methods except those relating to his workmen. The others have thought religion had nothing to do with the quality of the silk. They have considered social and recreational and religious features,

Japanese girls must help earn enough to feed the family. Even tiny girls are clever with their fingers, and can learn to weave straw braid for hats.

quite superfluous and they have failed to produce as high a grade of material.

Mr. C. Nakatsu a Christian man of wealth has a large iron foundry in Kumamoto. He has drawn around him men of kindred spirit and together they have worked for the highest interest of their employees: "Every day for a few minutes the office and shop staffs gather in the shed which serves as a chapel and there under the lead of Mr. Nakatsu, they have a session of singing, meditation and exhortation and of conferences regarding the well being of the whole force." This man is a Church leader, a Y. M. C. A. helper and a Bible teacher. "His hobby is the study and the teaching of the Gospel of John."

Examples might be multiplied, of men who are showing their Christian faith to the Japanese by their works. To the multitudes who do not understand the new religion, here is a practical demonstration that Christians care for the oppressed and down trodden. The spirit of Christ shown in this way is winning many to the true faith.

KAGAWA.

The efforts that have been put forth, on behalf of the laboring people by the Government and by social welfare workers have been of value. They have not gone to the root of the trouble. Sanitation, ventilation and recreation are all good for factory hands. But all of these without the moral uplift of the Gospel will fail to accomplish the desired end. Life must be invested to lift up other lives. Not a few consecrated men are devoting themselves to the evangelization of this group of people. Rev. T. Kagawa is such an one. This young Presbyterian minister lives just to help the downtrodden. He is a man of high birth. His father was for a time Secretary to the Private Councilor of the Emperor. Later he founded the Japan Imperial Steamship Company, whose ships go into all countries of the world today.

Kagawa decided to give his life to the Gospel ministry. Shortly after entering the theological seminary he became afflicted with lung trouble. He left school for awhile and spent nearly a year in a little cottage by the sea. Coming in close contact with the poor fishermen, he came to know their conditions and needs and he found joy in helping them. He became their trusted friend and in that hour he saw the great need for service among the lowly.

When Mr. Kagawa graduated from the Presbyterian Theological Seminary he at once began to work in the slums of Shinkawa. With the exception of two years spent in Princeton University his whole life has been spent in slum work.

For a time Mr. Kagawa thought he could serve the Master better without the responsibility of a home. But one day he became a willing captive to a beautiful girl whose life has proven to be his greatest inspiration.

Mr. Kagawa is a prodigious worker. Often in his early ministry he rose at five o'clock in the morning in order to preach to the people on the streets or down on the water front. Again in the evening he would preach to the people after working hours. Nor is his work confined to preaching. He carries on a great variety of service for the community. He has conducted night schools, established a dormitory and cheap eating house, a brush factory, sewing schools for girls and women, dispensary for the sick, recreation grounds for the children, Sabbath and week day Bible schools. He plans excursions to the sea for the children and conducts funerals, contrary to the custom of the pagans,

free of charge. Many friends, who are interested in his work have contributed freely to his various institutions. Because of this he is able to continue an ever expanding work. A group of helpers, organized into the "Jesus Band" give personal assistance.

Mr. Kagawa's work is first of all spiritual. He preaches the Gospel so simply and lives it so eloquently that men are persuaded that Jesus saves. He believes that the Gospel should do more for a man than simply save his soul and he seeks to apply it to every phase of man's life.

Mr. Kagawa is a prolific writer. *Crossing the Death Line,* a story of his own life in the form of a novel has run through three hundred editions. The sequel to this story *Piercing the Sun* has had a sale of 85,000 copies. *The Psychology of Poverty* was written out of his intimate knowledge and experience with the down and out folks of the slums. A book of poems *Two Measures of Tears* has proven very successful. *The Religion of Jesus and its Truth,* has had a very wide reading for a book of that character. Mr. Kagawa writes tracts on "The Abolition of Licensed *Prostitution*" and "*Against the Saloon.*" These he sends out by the hundred thousands. He edits a paper "*Laborers News,*" the official organ of the Federation of Labor of Western Japan and Mrs. Kagawa edits a monthly magazine "*Awakened Women.*" In later years the royalties from his publications have made his work self sustaining.

Not to the common people only are his messages welcome. Mr. Kagawa has become noted as a Bible teacher, and his lectures are in demand all over Japan.

The most unique service which Mr. Kagawa has rendered has been for the laborers. As he looked upon poverty, squalor and filth in the slums he was convinced that these people were the victims of circumstances. He saw the toilers ground down under the oppressors heel. He believed that they should have reasonable hours and a fair wage, without which he could not hope to rise out of the mire of his surroundings. There was indeed no eye to pity, no friend to speak, no hand to help. Mr. Kagawa became the champion of the oppressed. He began to work with them to talk for them and to make known to the outside world the existing conditions. The laborers found him to be their friend; they came to him for help. "At their request he organized the printers, copper workers, iron workers and employees in government plants into trade unions and was made president of these organizations. In 1919 he led an agitation for the eight hour day and within one month 108 factories had adopted it. These unions now have a membership of 25,000 with the result that today labor in this section of the Empire has a solidarity that compels its voice to be heard and its wrongs to be righted."

Mr. Kagawa is a man of peace. He advocates peaceable means of settling difficulties. Yet when these fail he is ready to stand out with his men against exploiting corporations. He has been arrested twice and imprisoned once for the part he took in labor demonstrations. He has also been heavily fined but he is willing to pay the price if in the end his people may be liberated from their bondage.

QUESTIONS.

1. Why has Japan become an industrial nation?
2. What benefits has the new industrialism brought to Japan?
3. How has the new industrialism affected the people physically? Morally?

4. Compare labor movements in Japan with those in the United States.

5. How does the Factory Law of Japan compare with factory laws in the United States.

6. Is the United States a good example to Japan in the matter of child labor?

7. Why would you expect better conditions under a Christian employer than under a non-Christian?

8. Is Rev. Kagawa justified in heading labor organizations?

9. Where can Japan find a solution for her complex problems?

MAKE CURRENT EVENTS A FEATURE OF EVERY MEETING. THE PAPERS AND MAGAZINES ARE FULL OF INTERESTING ITEMS ABOUT OUR NEIGHBORS THE JAPANESE.

STUDY FOR THE MONTH.

APRIL

CREATIVE FORCES IN JAPAN.

By Galen M. Fisher.

He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. *Proverbs* 22:9.

Chapter III—Social Problems and Christian Solutions.

By Mrs. J. P. White.

Bible Lesson—Phil. 2:1-11.

Roll Call—Name of Japanese City.

1. Industrial Expansion.
2. The Labor Movement.
3. Social Service among Industrial Workers.
4. Kagawa.

Home Missions:

THE DEBT ETERNAL.

By John H. Finley.

Chapter V—Child Labor.

By Mrs. Albert Gordon, Newark, N. J.

"In all things I gave you an example, that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.'" (*Acts* 20:35.)

1. What is Child Labor? Its Effects.
2. Present Child Labor Conditions. The Federal Law.
3. Child Workers on Farms, Fields, Streets, and in Homes.
4. Methods of Combating Child Labor.

In one of the loftiest passages of your New Testament it is written, "Greater love hath no man than this that a man give his life for his friends." For generations your Protestant missionaries have been giving their lives for the benefit of their grateful friends in Japan. By this I mean a giving of life in the highest sense: namely, by the dedication of themselves to uplift and ennoble the lives of others. No group of men or women in all the world have exceeded your missionaries in this.—Dr. Takuma Dan of Tokyo.

THE DEBT ETERNAL.

By John H. Finley.

A Study of the Home Mission Text Book.
(With Additional Material).

By Mrs. Albert Gordon, Newark, New Jersey.

CHAPTER FIVE—CHILD LABOR.

THE importance of a careful study of the subject contained in Chapter Five of Dr. Finley's book is evidenced by the rapid and alarming increase in the number of child toilers in the United States. Just now this problem of child labor is one of the questions of the hour in view of the proposed constitutional amendment which is before the present Senate and House of Representatives, to the effect that "The Congress shall have power, concurrent with that of the several states, to limit or prohibit the labor of persons under the age of eighteen years."

President Coolidge in his first message to Congress recognized this question as a present and pressing issue, and urged a constitutional amendment and appropriate legislation for the limitation of child labor.

The census of 1920 showed that 1,060,858 children between ten and fifteen years of age were gainfully employed in the United States; 378,063 of these were between ten and thirteen years of age.

As this census of 1920 was taken while the Federal Child Labor law was still in effect, and at a time of general industrial depression, when thousands of children were temporarily released from work, there is no doubt that the number now far exceeds the more than a million reported. This enumeration does *not include* the children *under ten* who are at work in tenement homes, street trades, and in agriculture, where many of the younger children are constantly employed.

These facts sufficiently refute the oft-repeated assertion that there is "no longer a child labor problem in the United States." As Raymond G. Fuller states the case: "We cannot lay the flattering unction to our souls that child labor is over. It is far from over. The task of reform, of abolition, has just begun."

WHAT IS CHILD LABOR?

An important distinction must be made at the beginning of any discussion of this subject, the difference between *child labor* and *children's work*. A movement to abolish child labor is not an effort to prohibit children's work. Every child should be taught to work. Work is not only educational, forming a part of a child's character development, but it is also instinctive. The normal child wants to work. He has work instincts as well as play instincts. But work done by the child should be chosen in accordance with the laws of childhood. It should not be monotonous drudgery, impairing health and spirits. It should not be too severe nor too prolonged. It should not keep the child out of school nor interfere with normal development. Children's work has the welfare and development of the child in view, while labor regards as paramount the financial result of that labor, the effect upon the child being a negligible consideration.

Dr. Edward N. Clopper makes this distinction:—"Child's work is educative, while child labor is exploitative. By exploitative, I mean of course serving the interest of the employer at the expense of the child. . . . . Work alone cannot adequately educate the child,

neither can school. It is only through a union of their good features *in education* that the full development of the child can be assured."

In child labor the needs of *industry* is the chief consideration, not the needs of the *child*.

EFFECTS OF CHILD LABOR.

The author of our text book points out that the loss of schooling is one of the most obvious of the ill effects of child labor. It has been shown that about one half of the children of our country go through the fifth grade, and only forty per cent finish elementary school. Child labor creates irregular attendance especially in sections where children are employed in agriculture or other unregulated pursuits. "Work" as an excuse for absence has been almost equal to the sum of all other excuses put together. In the beet growing region of Colorado for instance, it was estimated that 4841 children between the ages of six and fifteen miss an average of nine and one half weeks of school a year.

To those who hold that where schools are weak it is better for a child to go to work than to remain and learn little of practical value in school, it is pointed out that in our present highly organized state of industry and agriculture, there is but little opportunity for advancement. "The untrained child worker naturally takes an unskilled mechanical task ... and, as he soon becomes tired of his job he moves aimlessly from one unskilled job to another."

To those who regard these child laborers as potential "self made men" forget, "first, that industry is now organized on a larger scale and with a higher degree of specialization than when most of our self made men were children; and second, that for every successful self-made man there have always been thousands of industrial failures."

Child labor not only causes illiteracy, but also injures health. The overwork and strain of premature labor produces fatigue and predisposes the child worker to disease. It often leads to weakness of body and stunted growth. Statistics prove that there is an immediate increase of morbidity among children who leave school for work. Children are also more susceptible to occupational disease than adults, and they are two or three times as liable to industrial accidents. This tendency of the child laborer to industrial accident has led to progress in the enactment of protective laws for children in industries, for the number of accidents led the economist to realize that child labor was not an asset but a liability. Notwithstanding these laws a recent study of accidents in Connecticut showed that the accident rate per one hundred employees was 37.1 for workers under fifteen years of age; 42.9 for workers between fifteen and twenty; and the average for all other groups was only 21.6, even though children now are seldom employed at dangerous machines.

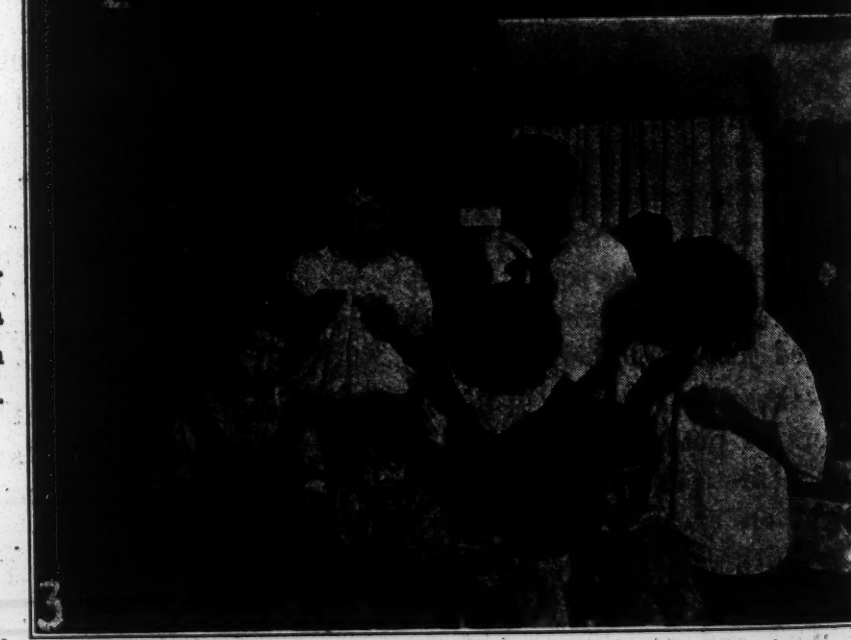
Since there are but few examinations *after* the child enters industry, and since we know so little of the health of our child workers, the Children's Bureau has called attention to the "need of study by local administrative and medical officers of occupations in which children are employed and of their effect upon health," and the "need of authoritative scientific investigation as to the effect of different kinds of work upon the health and physique of the adolescent child."

An article in *The New York Times* of Sept. 2, 1923, showing the need of the proposed amendment to the

SEEING CHILD LABOR IN THE UNITED STATES.

Stringing tags for milk cans. These children had been forbidden to come to school because they were covered with dirt and vermin. The child of six could string them like lightning.

Mrs. Mary Rena, 46 Laight St., 3rd floor front, picking nuts with dirty baby in lap. Two neighbors helping. Girl is cracking nuts with her teeth not an uncommon sight. Mrs. Rena works on dock.



Stringing tags for milk cans at 20c a thousand. Skin disease in the family.

Constitution of the United States contains among many striking facts the following:—"In a study made by the Children's Bureau 1,350 children working in oyster and shrimp canneries on the Gulf Coast, all except nine of the children come of native stock. Illiteracy among these little folk is as high as 25 per cent, while for children of the United States as a whole it is only 4 percent.

"The work in the canneries is done in wet, cold and drafty sheds, made more obnoxious by the stench of the shrimp and the filthy conditions which prevail. In the actual processes of shrimp and oyster canning the children suffer numerous accidents, as well as injuries to general health. Cuts from the oyster shells, sores resulting from running shrimp thorns in the hands, rawness of the flesh from the shrimp acid, burns and infections are frequent among the small workers. One little girl had cut her finger on an oyster shell the week before Christmas, and a week before the visit of the Children's Bureau agent in March the cut, which had never healed, had abscessed. A little boy had gotten a piece of oyster shell in his hand, and had to have the hand lanced. . . . . A 13-year-old boy shovelling shells on the wharf had his leg caught in the derrick and was crippled for life."

Child labor also denies to the child one of his distinctive rights, the right to *play*. Play is not identical with idleness, it is not a waste of time to a child. It is to him a serious business, and is tremendously real. It is so instinctive to a child that he often plays when at work. Many of the child industrial accidents are attributable to this natural instinct, showing that a child was never intended for a laborer. Raymond Fuller says: "Children's work as distinguished from child labor does not interfere with childhood as play time, that is one of its chief distinctions."

Child delinquency is greater proportionately among the child workers than among the non-workers. In a federal report of a study of 4,839 delinquent children from six to sixteen years of age it was found that 62 percent of the offences were committed by child laborers. The report continues, "Conditions do not vary widely between the two groups (laborers and non-laborers). They come from the same classes and approach pretty nearly to the same general level of well-being. It seems rather difficult to escape the conclusion that being at work had something to do with their going wrong." A recent study of juvenile delinquency in Manhattan showed that "working children contribute four times their share to the ranks of juvenile delinquency."

Our author mentions various causes that may produce this delinquency: the mental and nervous maladjustments caused by fatigue and confinement; the sudden freedom from school and family rules; the apparent independence of the wage earned; together with the influences the children meet, especially in messenger and delivery service, in street selling and other street trades.

Professor Paul Douglas is quoted as follows:—"The period of idleness between positions, which has been shown to be so large, is another evil factor in the child's industrial life. He is neither at work nor at school; he is industrially adrift." This drifting about between jobs contributes to irresponsibility and character deterioration."

PRESENT CHILD LABOR CONDITIONS.

According to the census of 1920, as has been stated, 1,060,858 children, or

one out of every twelve, between the ages of ten and fifteen were reported as gainfully employed in the United States. This is a decrease from the census of 1910, indicating that there has been progress in the campaign against child labor. According to the Census Bureau this decrease may be due to the change in the census date from April to January, when fewer children are at work in agriculture; to a relative over-enumeration in 1910; and also to increased legal restrictions affecting child labor, better compulsory education laws, and more efficient administration of these laws.

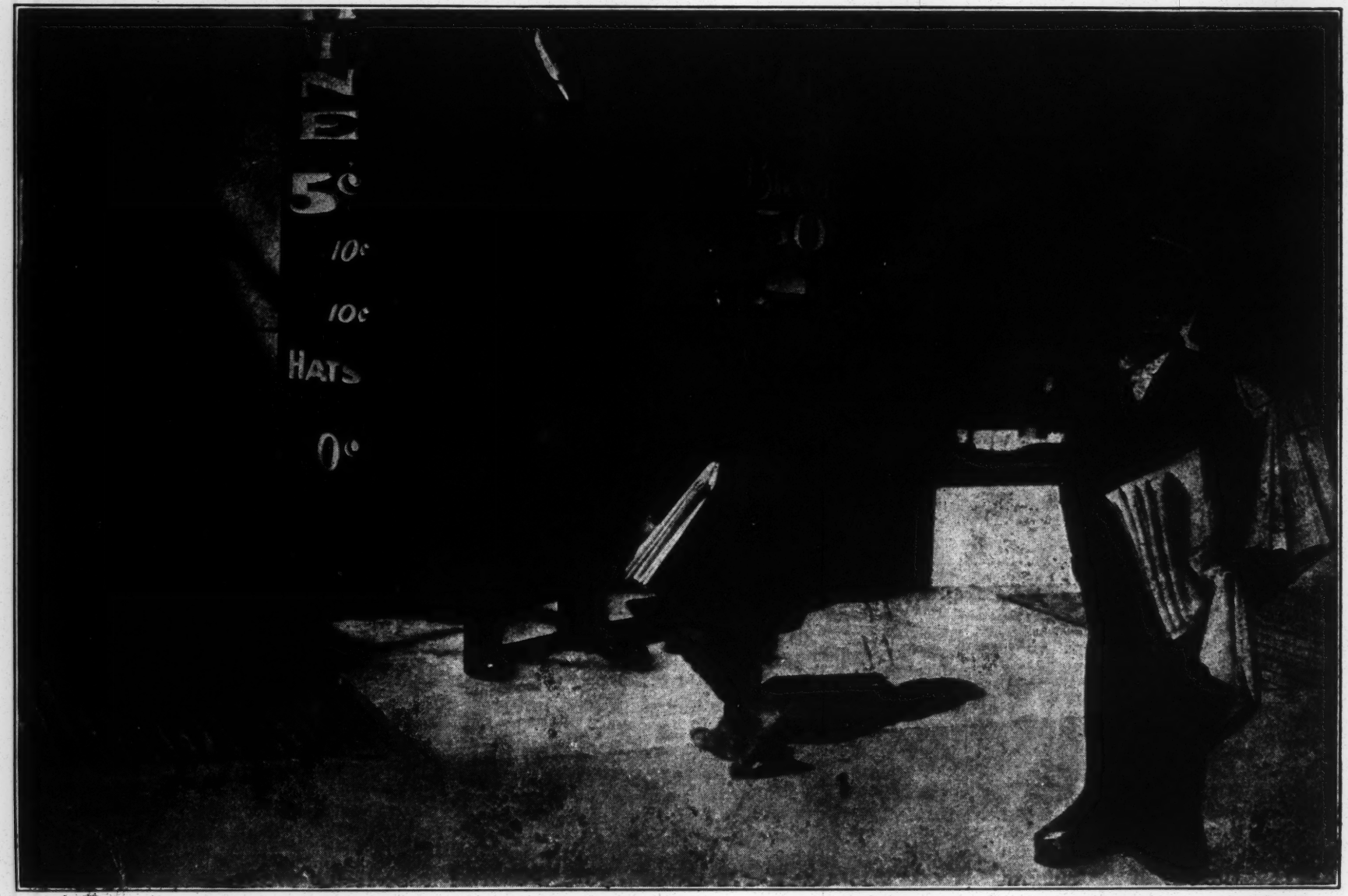
In regard to child labor and the 1920 census several facts gathered by the National Child Labor Committee may be noted. Of the 1,060,858 children tabulated as child laborers between ten and fifteen years of age, over one third of these are under 14, the legal age for factory employment in 45 states, nor does the census report give the number of working children under ten years of age. Investigation shows that many of these are at work in sugar beet fields, cranberry bogs, cotton plantations, and other agricultural pursuits, as well as in street trades, tenement house work, domestic service, and canneries. The census also takes no account of child laborers who do not miss more than half of their school attendance, though their wage earnings may be regular, and interfere seriously with school work. As this census was taken in January when but little agricultural work is done, many children ordinarily at work at other seasons of the year were reported as having no employment. Also it should be noted that at the time of taking this census the second Federal Child Labor Law was in effect. Since the annulment of this law in 1922 the numbers of child laborers have been rapidly increasing. In view of these facts the figures of over a million child workers clearly represents an underestimate of the present extent of child labor in this country.

It has been noted that the decrease of child labor in all manufacturing and mechanical occupations between 1910 and 1920 was due to the enactment and enforcement of many beneficial laws in the various states, laws which had been the result of years of unceasing work in behalf of the child toilers on the part of educators, legislators, social workers and reformers. A growing public sentiment led to organized effort to combat the evil of child labor. Since the foundation in 1904 of the National Child Labor Committee and the establishment of the Children's Bureau of the United States Department of Labor in 1912, a great advance has been made in the creating of sentiment and in the enacting of many satisfactory laws.

FEDERAL CHILD LABOR REGULATION

But state laws were found to vary greatly in provision. There was no uniformity, no national standard. Finally after years of effort the friends of the working children of America were successful in securing a law establishing a national standard. The first Federal Child Labor law was passed by Congress in 1916, effective in 1917, debarring the products of child labor from inter-state commerce. The Supreme Court decided that by this act Congress exceeded its powers, and declared the law unconstitutional in 1918. In 1919 Congress again endeavored to check the exploitation of children by passing the Second Child Labor law. This new law was based upon the taxing powers of Congress, and like the First Federal Child Labor law, had three simple standards.

1. Callie Campbell, 11 years old, picks 75 to 125 pounds of cotton a day and totes 50 pounds of it when sacks get full. "No, I don't like it very much."
2. Comanche Co. Okla. Mart Wyne 5 years old picks 10 to 20 pounds of cotton a day. His mother said "Mart hain't old enough to go to school but he kin pick nearly 20 pounds of cotton a day, mostly in the morning."



1. Earnest Chester, 5 years old lives at 624 S. Robinson St. Sells with his older brother Emmet, who is 9 years old. They are up very early.
2. Everett Glin, 6 So. Oklahoma St., 7-year-old truant newsie. Said his mother told him to stay home. Says he gets up at 4 a. m. some days to sell.

1. That no child under 14 be employed in any mill, cannery, workshop, factory, or manufacturing establishment.

2. That no child between 14 and 16 be employed in any such establishment for more than 8 hours a day or 48 hours a week, or at night; and

3. That no child under 16 be employed in any mine or quarry.

Again the Supreme Court decided that Congress had exceeded its right and declared this second law unconstitutional, it having been in effect from April 25, 1919 to May 15, 1922. It is thus clearly proved that the United States Congress can do nothing to regulate children's labor without an amendment to the Constitution granting this power. Congress should have the incontestable right to regulate child labor nationally; for it is national in its scope. Child welfare is of national concern.

Photo Natl. Child Labor. Courtesy Mis. Ed Movement.
Hundreds of little children work all day in the sugar fields. In Colorado five thousand boys and girls are helping make sugar for us to eat. In the fall when frosts are feared they have to work till seven in the evening by lantern light, and as they start at five in the morning, it makes a hard day even for a strong man.

The two Federal laws were of real

service during the brief periods they were in effect, having a decided influence in raising the standard of state laws, and helping in the enforcement of all child labor laws. The enforcement of federal standards reduced the numbers of children employed and the number of hours of labor of children. The following statement is found in *American Patchwork,* pamphlet No. 311, issued by the National Child Labor Committee. "During the nine months when the first federal law was in force, the Children's Bureau inspected 686 factories in 26 states. After the law was declared unconstitutional, they inspected 392 factories in 10 states for purposes of comparison. In the 686 factories, under the federal law, they found 383 children under 14 employed (violations). In the 392 factories, without the federal law, they found 909 children under 14. Under the federal law, 1094 children under 16 in the 686 factories were working more than 8 hours a day, or at night (violations). Without the federal law, in the 392 factories, 3,189 children under 16 were so employed."

It is important to remember that these two Federal Child Labor laws applied only to those children working in mills, factories, workshops, and mines and quarries, occupations employing only a small proportion of the child laborers of America. They afforded no protection to that much larger army of child toilers, the 650,000 children employed in agriculture, over three fifths of the entire number of child laborers from 10 to 15 reported in the census of 1920. This census does not report the number of working children under 10 years of age. Investigation shows that there are many of these younger children at work in sugar beet fields, cranberry bogs, truck gardens and cotton plantations.

Besides the children employed in agriculture many child laborers are found in the street trades, and tenement houses, in domestic service, hotels and restaurants, moving picture companies and theaters. These remaining thousands of working children have no protection, only that afforded by the widely varying laws of the states in which they live.

Dr. Finley asks several pertinent questions regarding this numerically larger number. "Shall we come to federal regulation of these occupations also? Do the states look after them? Or are they really a lesser problem with small effect upon the welfare of children?

CHILD LABOR IN AGRICULTURE.

In no state in the Union is agricultural child labor regulated except by the compulsory education laws, which are not only generally weak of enforcement but apply only to child labor during school hours. The question arises, why has the work of these thousands of children been so overlooked? Why are there no laws for the protection of this, the largest group of child workers?

Several reasons have contributed to this neglect. A chief reason lies in the fact that we have long believed that all farm work is healthful and harmless. The child on the farm has not been regarded as a child laborer, in the same category as the worker in the cotton mills, because he has been thought to possess the advantages of healthful living conditions. He has not been thought a laborer any more than the boy who helps his father mend the fence or repair the lawn-mower. He has long been disregarded because we have not known of the blighting conditions under which he may have toiled.

A complete picture of rural life in

America today does not contain alone the figure of the traditional farmer, owner of inherited acres, independent, industrious, and hard-working, depending upon his children to help him in ways suited to their strength. It must include the poorly equipped tenant farmer, more particularly, the temporary dweller on the tenant plantations, depending of necessity upon the hard work of his children in cotton and tobacco fields to eke out a living. It must also include the procession of migratory families brought from industrial centers to the country districts for harvesting berries, gathering vegetables, and for laboring in beet and onion field and on tobacco lands.

There is a distinction between hopeless drudgery and the productive labor which develops both mind and body. This difference has been well expressed by one who has been a close student of the child labor problem in agriculture. "Mention farm work to some people, and they see a lad in the President's chair. Mention the President's chair and they see a lad splitting rails. So constantly have these been associated in the minds of some people that they are obsessed with the delusion that all farm work is a highway to success. A more intimate knowledge of various kinds of farm work has dispelled this delusion from the minds of some. They see a distinction between farm work that calls with a thousand voices to the spirit of the boy, and farm work that stifles every prompting of that spirit. . . . . The work of the country boy comprises all the activities of the farm. While he is doing his chores, he is learning not simply to hoe potatoes, milk the cow and chop wood, but to use his muscles and his mind. He is familiarizing himself with the principles and methods of farming. He learns the value of soils, and the reason for the rotation of crops. By doing things on his own initiative, he learns to think. . . .

"An entirely different kind of work is waiting for the boy imported to the country from the city alleys. We might call it factory work without the factory roof. It stimulates no mental reactions, and has no power to sharpen his wits. The endless repetition of a single task produces only mental stagnation. Especially is such monotonous work fatal to children whose eager natures crave sensation, who are ever on the lookout for surprises, and incessantly on a voyage of discovery. It is pick, pick, pick all day, strawberries in the morning and peas in the afternon, with the only difference that one is red and the other is green."

These young toilers are seen near our large cities working in the truck gardens from sunrise to sunset. Children under ten are found in the cotton fields of Texas and Oklahoma, on the tobacco farms of Kentucky and Connecticut, on the best fields of Michigan and Colorado. We find them among the vegetable and berry pickers of Maryland and Delaware, and in the cranberry bogs of New Jersey, in the onion gardens of Ohio, and the asparagus fields of California.

The newly coined phrase "industrialized agriculture" briefly expresses the character of much of the agricultural work existing at present, the growing of vegetables and fruits on the factory system. An investigation of the conditions of child labor in different sections of the United States has been recently set forth in a series of worth-while articles published by *Collier's Weekly* of New York. The exploitation of children in this system of industrialized agriculture where children are definitely regarded as simply *labor supply* is de-

scribed in the article, "No Chores for Jimmie. He's a Laborer," (August 11, 1923). This Jimmie, whose picture is given, is one of the children of a family of migratory workers in one of the truck gardens of south Jersey, working during the entire season, weeding and gathering vegetables and fruits; first, spinach, then successively strawberries, lettuce, peas, beets, onions, cabbage, tomatoes etc., as the season advances. Here he, and many other children, spend the day crawling along in the hot sun between the rows, working ten hours a day under the supervision of the foreman, or "row boss."

The effect of the long-continued strain of excessive agricultural labor upon the health of the children so employed is shown in the following quotation from a report of an investigation by the Children's Bureau in Colorado beet fields. "More than half the child workers .... were between the ages of nine and twelve, inclusive, and the average age was eleven years. These young children thinned out the small plants in the spring, hoed, pulled up the beets when grown, and finally "topped" them. "Pulling" requires considerable physical effort, for the matured beets weigh from two to two and three fourths and sometimes as much as eight or nine pounds; in "topping" (cutting off the top) a certain amount of danger is involved, especially for the younger children, as the work is done with a long sharp knife hooked at the end. Physically, however, the most harmful feature of the work probably lies in the long continued strain. From 65 to 85 per cent of the children ... worked nine hours or more per day, but the working day was sometimes thirteen or fourteen hours. The continued stooping in kneeling and crouching positions when "thinning" and the lifting and handling of heavy weights in "pulling" and "topping" affects, the evidence indicates, the posture and outline of the growing child's body. Of more than 1,000 children who were examined, 70 per cent .... had postural deformities and malpositions apparently due to strain. .... Of the entire group 66.1 per cent show winged scapulae, indicating that in two children out of every three the muscles of the back were unable to sustain the weights they were called upon to bear during the period of growth."

STREET TRADES.

It is difficult to reach this class of child laborers. The news boys, bootblacks and peddlers who work on their own responsibility, are not considered as "employed," being regarded as "merchants." Only 21 states have any form of law regulating street trading. Some of these have very low age restrictions, and they are all difficult of enforcement. It has been called "a neglected form of child labor." Dr. Finley says "We are so used to seeing children selling papers, or peddling chewing gum, or blacking boots, or otherwise working on the streets, that although we have heard that it is not good for them, we think little about it and do less."

Newspaper selling is the leading street trade. However, there is a difference between the delivery of papers upon a regular paper route requiring a short time before or after school, and the commercialized form of newspaper selling by young boys in the down town city streets, where they are permitted in many of our cities to continue to work beyond their strength, in all kinds of weather, at all hours of the day or night in places of serious temptation and moral danger. Owen R. Lovejoy is quoted as saying, "In no less than twenty-five

SEEING CHILD LABOR IN THE UNITED STATES.

1. Edith, 5 years old picks all day. Hughie, 6 year old girl, picks all day. Alton, 7 year old boy, picks all day. Ruth, 9 years old, picks 75 pounds a day. 2. Hazel, 7 years old, picks 50 pounds of cotton in half a day. 3. Field workers, Goodrich Tobacco Farms, near Gildersleeve, Conn.

cities, the National Child Labor Committee has followed up children engaged in street trades and in each city without exception, found among them the same tendency to delinquency, to poor school work, and to be influenced by unwholesome surroundings." Street trading contributes more toward juvenile delinquency than any other occupation, according to findings of recent Federal reports. Sixty-three to seventy-seven per cent of the inmates in forty-six reformatories in New York City, Rochester, Pittsburgh, and Philadelphia, have been newsboys. From *Collier's Weekly*, Oct. 13, 1923, we quote the following regarding specific cases found during an investigation of conditions of this form of child labor. 'Seventy-eight boys were found one November night occupied in the street trades. The investigation began at 10:30 and lasted until one o'clock in the morning. The city was Philadelphia. Among them, typical cases, was Theodore, aged nine, shivering and begging. There was Albert, eleven years old, a sorry, hatless child with one arm. The other had been lost "hopping trollies." They were all much alike, all under sixteen. Fifty-five of these cases were investigated in detail. Only forty-four could be traced, but of these, eighteen had court records, twelve more were known to the Juvenile Court or other agencies, 68 percent in that category. Six did not go to school at all. Nine were selling without even the knowledge of the parents." Only thirteen of the fifty-five boys came from homes which needed the earnings. In Des Moines, where there was a similar investigation, 83 per cent of the boys had two living parents. This indicates the small proportion who are driven to this work by necessity or "to support a widowed mother."

The writer of this article continues: "There were two brothers, nine and eleven, at ten-thirty at night, near the Broad Street station in Philadelphia who said they stayed until their wares were sold, often later than midnight. There were five boys in a shoe-shining parlor, run by a foreigner who could not speak English, this in a Pennsylvania town of fifteen thousand, boys who were under ten who worked from seven hours on school days to fourteen and sixteen hours on other days. The gang of bootblacks around the public library fairly swamped me in New York. They were from six years up in age and several of them carried dice for craps. They leave home at eight or nine in the morning and get back at from ten o'clock to midnight."

HOME WORK.

The extent of industrial home work cannot be estimated by census figures, for it is merged with factory work, or it is not considered sufficiently important to be reported, or, as is frequently the case, the facts are kept hidden from the enumerators.

Notwithstanding efforts of the National Consumer's League, Child Labor Committee, Children's Bureau, Health League, and other welfare organizations, together with the efficient aid of settlement workers, physicians, and nurses, tenement home child labor is still carried on in the unlit, unlovely and grimy rooms of the crowded tenements.

But what is the work which engrosses many of these children as they hastily arise from their beds in the early morning, and work until school time, if they live where education is compulsory, then hurry home from school to spend every possible moment at their task, with scarcely time for food and no time for play? It may be that the mother is a

"home finisher" and has brought home huge piles of men's coats, vests, or pants to be finished by the hand sewing necessary to complete the garments after the operating and basting has been done. Or, it may be that she has brought a large bundle of ladies' waists and blouses for embroidering or beading. The children can all help at this work; even the youngest, three or four years old, can pull basting threads and sort out beads. Perhaps they "do" men's neckties, getting fifteen cents for lining, turning, pressing and labelling a dozen neckties. Perhaps it is underwear to finish, or dainty collars of lace, or beaded bags and slippers. Not only in New York, and in other large industrial centers, but also in the smaller cities is home work in tenements found, and much of it is carried on under most unsanitary and unhealthful conditions. Articles of all kinds, food, flowers, toys, clothing, brushes, even tooth brushes, find their way to and from the tenements at some stage of their manufacture.

In an investigation of the Newark, N. J., district made in July 1923, it was found that the "ubiquitous powder puff" seemed to provide the greatest amount of home work in the city and suburbs. In one section alone more than 1,000 gross a week of these "sanitary" toilet articles were produced for New York manufacturers. "In a Newark tenement house, a National Child Labor Committee investigator found an Italian widow with four children, 8, 7, 5 and 3 years old, all working on the making of powder puffs. All the children were suffering from impetigo, but they were enclosing the puffs in "sanitary" packages."

In an article in the *New York Times* of September 2, 1923 some of the conditions surrounding tenement home work are described as follows: "The recent exposure of child labor exploitation in New Jersey revealed working conditions that rob the child laborer of health, education and play and endanger the public health as well. A girl of 13, waiting to be admitted to a tuberculosis hospital that had already received two of her sisters, was found working early and late at the beading of dresses. In another tenement flat a frail girl of 10, also tubercular, was sewing on rompers for talking dolls. Her throat glands were swollen and granulated, and she had recently been operated upon to remove a needle she had swallowed while at work. .... Such conditions as these seem extreme, yet they are typical of those under which thousands of child toilers are now doing factory work at home in the tenements of the large American cities. The pay for which these small laborers exchange the play and schooling privileges of childhood amounts to 4, or 5, or, rarely, 10 cents an hour after the child has become expert."

The compensation received by these child workers is pitifully small. Artificial flower making brings a mere pittance, still it is a flourishing industry in the tenements, especially among Italian families. Pasting usually brings 2 cents a gross, so a child who pastes 1,000 flower petals a day adds but 12 cents to the family daily wage. Ten cents a gross is the price paid for pasting two backs and a string on a paper bell, plus counting and packing the articles. Sorting snap-fasteners and snapping them on cards is almost entirely children's work, and the pay for snapping twelve gross of fasteners is fifteen cents. Carding hooks and eyes, three dozen on a card, pays four to seven cents a gross. Those who have made a sympathetic and

thorough study of child labor in city tenements agree with the author of the text book that "the whole practice of giving out factory work to homes must be stopped to remedy the evils."

METHODS OF COMBATING CHILD LABOR.

Four principal methods are suggested in combating the persistent evil of child labor.

Legislation. This is the one first to be considered since it is basic, a recognition of the principle of the government's interest in the home, and of its lawful demand that the child in the home be under its special care and guardianship, and the consequent insistence that the parent should be held responsible to the government for the proper discharge of his duty.

But legislation alone is not sufficient. If public opinion or economic conditions render protection or prohibitory laws ineffective, supplementary methods must be used.

Substitution. Compulsory school-attendance laws are a part of the plan for the proper protection and education of children. It is sometimes said that a good attendance law is the best child labor law. Better schools, better opportunities for play, and educative work go hand in hand with child labor reform.

Economic Method. Since economic necessity is one of the chief factors that enters into the problem of child labor, methods of relieving poverty should be considered. Many believe that poverty is wholly responsibile for child labor. While economic necessity is a contributing cause of child labor yet it is by no means the *only* cause. It has been well said that "we are given to over-emphasizing the economic causes of child labor." Ignorance of the needs of the children, indifference to these needs, avarice, and greed, all these enter into the industrial exploitation of children. A careful study of the relation between low family income and child labor would result in a deeper understanding of this problem of economic need and lead to the enactment of remedial legislation. Laws establishing the minimum wage, workmen's compensation, industrial insurance, mothers' pensions, and scholarship funds, would aid in relieving economic distress, and thereby reduce the amount of child labor. As Raymond G. Fuller states. "With better provision for the relief of poor families we should have better child-labor laws and better enforcement. For legislators and enforcing officials are often influenced by the thought that the family needs the money," an idea that the defenders and advocates of child labor do not fail to encourage." Since child labor and poverty are largely self-perpetuating, and as "poverty begets child labor, and child labor begets poverty, such is the vicious circle," from merely the economist's view, no state or nation can afford child labor.

Education. The education of the public conscience regarding the needs of children is one of the chief methods of combating the evil of child labor. "Considering the difficulties which prejudice and tradition throw in the way of child labor reform, public education, and parental education especially, toward an understanding of the needs of children is one of the chief concerns of child labor reform."

That publicity is a helpful agent in law enforcement is shown by the result of the sweatshop investigations made recently in New Jersey, in the elimination of the most objectionable features of the

sweatshop system by the manufacturers aided by the workers themselves. Credit is given for this pronounced change of attitude on the part of the workers to the foreign language press which co-operated heartily with the State Labor Department and succeeded in making its legion of readers understand the issue at stake.

THE CHILD LABOR AMENDMENT TO THE CONSTITUTION.

The present child labor situation demands immediate action on the part of all who have the welfare of children upon their hearts, and who are determined to aid in the campaign to abolish child labor. We have seen that the Supreme Court of the United States has twice decided that Congress has no power to legislate in behalf of working children, and that the only way to give this power is by an amendment to the Constitution. This amendment was before Congress last year and was reported favorably by the Judiciary Committee of both House and Senate, but was shelved in the congestion of the closing days of the session.

The rapid increase of child labor since the Supreme Court's declaration of the unconstitutionality of the Federal Child Labor law has aroused nation-wide interest, and strengthened the determination to combat this national evil with national law. Many national organizations, including the Federal Council of Churches of Christ in America, the American Council of Teachers; National Consumers' League; National W. C. T. U.; National Board of the Y. W. C. A.; International Committee of the Y. M. C. A.; National Child Labor Committee; General Federation of Women's Clubs; Children's Bureau, Department of Labor, and many other influential organizations have endorsed the proposed bill for constitutional amendment now before Congress, and are working for its passage. This amendment is also favored by an overwhelmingly large number of leading newspapers and periodicals.

FEDERAL LEGISLATION NEEDED.

That Federal legislation is needed is shown by the statement of Miss Abbott, Chief of the Children's Bureau, that there has been a general increase of 57% in child labor in the United States since May, 1922; in 14 cities 24%; in 5 cities 100% and that in one city alone, an industrial center in Connecticut there had been an increase of 800%.

That state laws alone are inadequate to deal with the child labor problem was evidenced by facts revealed in the recent sweatshop investigation in New Jersey. It was shown that the greater part of the work was controlled, not by local employers, but by New York manufacturers who escaped New York regulations against tenement house work by sending their work across the river to be done by New Jersey children.

The bill known as The McCormick Child Labor Amendment is as follows:—

"SECTION 1. The Congress shall have power to prohibit the labor of persons under the age of eighteen years and to prescribe the conditions of such labor.

"SECTION 2. The reserved power of the several States to legislate concerning the labor of persons under the age of eighteen years shall not be impaired or diminished except to the extent necessary to give effect to legislation enacted by the Congress."

In an article, (*Pictorial Review*, Feb., 1924), Senator McCormick calls attention to the wording of the Amendment as follows:—

"Please notice at once that at this time we do not attempt to legislate, but seek rather, from the States, a grant of power to Congress to legislate concurrently with the States, which means that power now exercised by the States will not, in any way, be diminished. The amendment as proposed does not in itself prohibit the labor of children, nor does it fix the actual age of children whose labor may be limited or prohibited. Neither does it enumerate the employments to which various and varying limitations and prohibitions may properly apply. All that we ask is a grant of power broad enough to enable Congress to legislate according to the needs and the public conscience of the times.

"There is one point to make clear with regard to the wording of the amendment. With the committee we considered carefully whether or not we should use the word "children" instead of "persons under the age of eighteen years." After thoughtful examination of authorities, and of the court decisions, we chose the latter, lest the word "children" might be, as it has been in certain instances in the past, construed to apply only to girls and boys under twelve or fourteen years of age. I call attention to this because it has been mistakenly or falsely claimed that the amendment, in itself, prohibits all labor of all persons under the age of eighteen. And this is not so."

This clearly shows that "the broad wording is simply for the purpose of giving to Congress the right to change limits without another constitutional change."

HOW CAN WE HELP.

The very practical question arises. How can we best help in this effort in behalf of the working children? One very effective way is immediately before us, one requiring concerted action, that is for each voter to urge upon his or her own representative and senator in Congress his duty in securing the prompt passage of this bill. We should send to each of our congressmen personal letters, and also copies of resolutions from our societies and Churches favoring this measure.

A fitting conclusion to this chapter is the following incident in the life of Secretary Davis, as related by a writer in *Good Housekeeping,* April, 1923. As United States Secretary of Labor, he had called a national conference of the Women in Industry which was held in Washington, D. C., during the winter. A portion of his address as presented by the writer of the article is pertinent to the question before us. She writes:—

"But there was another part of the Secretary's speech which interested me, if possible, even more than this, and which has not, as far as I know, been printed in any newspaper. He told it very simply and spontaneously, almost as if impelled by some unseen force to do so, after he had practically finished first sketching his arrival in the "Land of Promise," one of six little children whom his mother brought over in the steerage in the hope of mending their fortunes, and telling the story of his first job as an iron-puddler before he was eight years old. "Not long ago," he went on, "I was with a group of men who began an evening of reminiscence by telling, each in turn, what the pleasantest experience of his childhood had been. I dreaded to have my turn come, because there were not many pleasant experiences in my childhood of which I could tell. But at last I thought of one. When I was eleven years old, my brother, who was even younger, and I changed places on the twelve-hour shift, which began at two in the morning, and ended at two

in the afternoon. It was very dark between our little home and the mine. So every morning, at two o'clock, my mother used to get out of bed, and put some tea on the stove, and light a kerosene lamp, we were considered quite well-to-do because we had this one kerosene lamp, and open the door and sing in her native Welsh. She stood there singing, near the little, twinkling light, until one little boy had safely reached home from the mine, and was sheltered again beside her, drinking his hot tea, and until the other little boy, wakened to begin his work, and cheered with the tea before he started out, had trudged off into the night and safely reached the mine. Neither of us ever had to take that trip without the comfort of the tea, and the song, and the light. The picture of my mother, singing in the darkness, is the brightest memory I have."

"The nation of the future can be no better than its mothers," he had said a few minutes before. Are there any mothers, in any nation, any better than those who lighten the darkness for their children? All glory to that woman with her lifted lamp and singing soul! The story was one of the "Land of Promise" indeed, the child of the steerage, the tiny iron-puddler groping his way home at two in the morning, the member of the President's Cabinet, with the light his mother had kindled shining behind him still! But the story was even more than that, it was the most vital plea against Child Labor that I have ever heard. And I was not surprised that after it there was not a single speaker at the Conference whom I heard, who did not say, sometime in the course of his remarks, "And I am in favor of a constitutional amendment to abolish Child Labor."

No one with eyes to see can pass through city streets, especially in the crowded dwelling districts, without feeling emotions akin to those exprest in the New York *Times* in the following stanzas.

CHILDREN OF THE CITY STREET

BY AUGUSTA KORTRECHT

Ye children of the city street,
  Who run to me with laughing cry,
  Who run to me as I pass by,
And pluck my dress with courage fleet,
Then hang your heads, abashed and shy;
  Ye children of the swarming way,
  Whose world is dark and pinched and gray,
My heart beats quicker when you smile,
And walk with me a little while.

Pale blossoms, choked 'twixt brier and stone,
  You reach to me as I pass by,
  You reach to me, I know not why,
Who neither bairn nor flower have known;
For you I'd pillage God's blue sky—
  The perfumed air, the golden sun,
  The myriad stars—ay, every one
I'd give to you, ye bitter sweet,
Who bloom and wither in the street.

Oh, children of the cruel street,
  So helpless and ashamed am I,
  So weak to answer to your cry,
Tho bread I bring, or drink, or meat,
I bring no light from God's blue sky;
  Ye children of the swarming way,
  Whose life is starved and gloomy gray,
You stab me when you love and smile
And walk with me a little while.

FOREIGN CORRESPONDENCE.

SUDAN

Mrs. D. S .Oyler, Editor.

American Mission, Doleib Hill, Malakal, Sudan.

TROUBLES GALORE.

One day an irate young man came into the mission at Doleib Hill to ask for help. He said that he had fully paid for his wife and had even given one cow more than the law required, but that his father-in-law had trumped up the charge that he had not yet paid all the cattle. For this reason this man had seized his daughter and was holding her, demanding six extra head of cattle. He had also seized their child, which made matters worse.

When questioned he maintained that his story was true. When asked if any of the cattle he had paid for his wife had died, he said that they were still all alive, and in the hands of his father-in-law. He wanted one of the missionaries to intercede with his father-in-law so that his wife would be returned. The missionaries have no legal authority to settle cases but often by talking to both parties concerned a case can be settled out of court, and good feeling be restored between them. So this man was told that if he could induce his father-in-law to come in to the mission that the case would be heard, and we would see whether or not it could be settled without going to court. He went to the village for his father-in-law and soon returned with him, and a number of witnesses. He then was given the floor and told to state his case.

The father-in-law was to remain silent until the young husband stated his case. He told the same story he had told before, and he emphasized the fact that his father-in-law was planning to marry the girl to some other man, and that, in that case according to Shulla laws the new husband would get the child.

After he finished, the father-in-law had his turn and he commenced by denying all that the husband had said. When asked where his daughter was he said that he was keeping the girl until all the cattle had been paid. When asked why he had denied taking his daughter he said that he had not done so. She and her husband had not been happy with each other because of the fact that her husband had taken a second wife unto himself. People often seem to have the idea that in polygamous countries there is no jealousy, but human nature is the same in all lands and all races. The wife does not want to divide the affections and interests of her husband.

Things were in that unsettled state when his son wanted to get married. They did not have enough cattle; however since his son-in-law still owed them six head of cattle the son had gone by night and stolen a cow from his brother-in-law's barn. That had so exasperated the young husband that he had vented his anger on his wife. The wife was already in a peevish temper, and a violent quarrel ensued. Finally the husband cursed the whole family, and told his wife to return to her father's house.

She took him at his word and went home. The father-in-law decided that this was the opportune time to collect the cattle which were still due on her. She approved of his course, and remained at home. When it was suggested that the son-in-law had paid in full he said that six cattle were still due. At this point the son-in-law decided to show how he had paid eleven head of cattle instead of four, the number for which he was given credit. He broke off little sticks and said that each stick represented a cow. He threw two little sticks on the ground, and said they represented a certain cow and calf which he had paid. His father-in-law admitted them as having been paid. Then he threw down another little stick as a certain cow, and the father-in-law admitted the facts. Then he threw down two sticks as representing two oxen. The father-in-law challenged them because he said there should only be one because the son-in-law had only paid one, but he had traded it for two. The spectators were divided in their opinion as to whether it should count for one or two. The husband then threw down two more and said they represented two certain cows. The father-in-law said that these two had died, that he had returned the skins,

but the young man had not replaced the cattle as the Shulla custom required. It was evident that all the spectators felt that in that case the father-in-law was right.

The son-in-law was so disgusted that he did not throw down the remaining sticks, and we never learned what they did represent. The opinion of the crowd was so strongly in favor of the father-in-law he did not press his case. Thus the trouble was settled out of court, and some measure of satisfaction was felt by each party as each one had had the opportunity to tell his whole story in the presence of witnesses.

Such work may not be exactly missionary work, but it has a very good influence on the natives. It gives them a deeper regard for the mission because they see we are interested in their troubles, and seek to get at the bottom of the case. It does not mean that we approve of all their marriage customs because that is impossible, and we often tell them that we can not approve of them, but we can tell them what the law would decide in their cases. Seeing the effect of such customs makes us very thankful for the blessings and advantage of a Christian marriage.

CHRISTIAN COMFORT AND HEATHEN DESPAIR.

Death is a test of religion, also of the strength of faith. A faith which stands face to face with death and does not waver, is a faith of strength, and it must have anchorage in a religion which can stand the test of time and eternity. Christianity is the only religion which can face the grave without fear or dismay. In Christ only, can victory be obtained over the grave and death.

Judged by its power to sustain in the time of death and sorrow, the religion of the Shullas must be considered a failure. It may be a fair religion in prosperous days, but even in their own system it is not considered as a stay and comfort, when death casts its shadow over a home.

The following description of a death at Doleib Hill is not absolutely typical because the deceased was not a Shulla, but it showed definitely the Shulla feeling concerning death. A young man from the Dinka tribe came to the mission for medical treatment. His home was forty or fifty miles from the mission. This station was without a doctor at the time, and consequently no correct diagnosis was made of his ailments, which were perhaps many. The most pronounced ailment in this case was a mild form of insanity. However this did not account for his emaciation and his weakness.

Everything possible was done for him. He was a great problem as he was continually making trouble by his pranks. He would steal the door-mats from the houses of the other patients, and he did many other things which sent the patients to the missionary, asking that the Dinka be disciplined. He took reproof most cheerfully, but did not mend his ways. At length he was told that he must either obey or leave the place.

A few mornings later word was brought in that he had died during the night. The announcement brought a feeling of relief as he would not be a responsibility in the future, but such a feeling was short-lived because he proved more of a trouble dead than alive. The Dinka patients all left immediately because they were afraid they might be called upon to dig the grave. It happened that we had no old men among the workmen that week, and young men absolutely refuse to dig graves. Two Christian young men would have helped but they were ill. A third was a bit timid about it, but afterwards he saw that his fear was foolish, and helped at another burial a month latter.

The chief of a near-by village was appealed to, and he was very willing to have the old men come in to dig the grave. Three old men came, but they immediately said that an animal must be sacrificed, else they could not dig. They wanted an ox but they were willing to consider a sheep. They were told that we did not believe in sacrifices. They on the other hand were just as sure they could not dig a grave if the spirits were not appeased by blood, and so the conference was short and final.

Negotiations had been continued so long it was noon, and the day was hot. It seemed up to the missionary to shoulder the spade and the pick, and dig the grave. One man who claimed to believe, but was held back by his four wives, went with the missionary. He was not able to help in the digging because a donkey had thrown him off and injured his leg, but he sat in the grave, and scooped up the earth as it was loosened. The earth in the dry season is very hard. Very little could be loosened by the spade and it was difficult to do anything with the pick. When the grave was almost made a man, who was very weak physically came along. He was a Christian at heart, but had not been asked to help with the digging because of his physical weakness.

At last the grave was finished. The body was wrapped in a winding sheet which consisted of about two yards of muslin, and then it was carried by two missionaries, and the two natives who helped to dig the grave, to its last resting place. The natives stood afar, and no one would come near, lest the evil spirit should come upon them. Bondage to the spirits had frightened them because they had not won the victory over death. The grave had not lost its terror nor had the sting of death been removed. The knowledge of Jesus had not yet set them free. Thanks be unto God that those who believe in Him, can not be separated from Him by spirits, or any earthly power, nor can anything take from them the love of God.

DAY BY DAY IN THE CLINIC.

The interest of any clinic is in the people, just as true in Nuer land as in the home land. I might tell you of the getting our two little rooms and the supplies ready for the day's work, of our morning service when a message of God's love is given to the patients, of the treatments that are given, and of the operations that are performed; but to you as to us the real vital interest is the individual.

I can not tell you of the hundreds of patients, each one a very interesting human being, each one needing help for the soul and body, and the history of each one very interesting, but I will tell you of two who were very, very ill.

In April, 1922, two young men brought their sister, Nadwuth, to the clinic. Their home is in the Garjak section of Nuer land, some days' journey away. When Nadwuth became ill her husband divorced her, a very common occurrence. In this land of heathendom, it is done in just a little different way than in many other countries. When a woman is ill, she can not pound the dura, or kaffir corn (which is their main article of food), cook the food, carry the water, or bear children, so our Nuer husband finds just cause for divorce. There is no trial, no judge, lawyers or jury. She is sent back to her family, and the cows this good husband has paid for her, must be returned.

What can her family do with her? She is of no value now for no man will give cows for a sick woman. Nadwuth is a young woman, and if she can be cured she will be salable, but not worth as much, however, as when she was sold to her first husband.

Nuer medicine men are tried, the sacrifices are made to thier heathen god, Nadwuth does not get any better, but steadily grows weaker. Something must be done. Friends from their village have been to Nasser where there is a little building called by the Nuers, "dwil wul," "the house of medicine," and the Jesus people gave Jesus medicine, and they were cured. It is hard to get away from heathen practices, but the Nuer medicine men have tried and they could not help; so the long journey to Nasser is made with the hope that Nadwuth may be cured.

Dr. Maxwell found that she had jaws, a tropical disease that is so prevalent here. She was indeed a very sick woman, diseased body, emaciated and weak, and on her head a nasty, draining sore. Had she been brought into one of our hospitals at home she would have been put to bed at once, and the doctor would have ordered "absolute rest, plenty of good, nourishing food, fresh air and sunshine, neo-salvarsan, tonics, etc. What did we do? Well we did not

put her to bed, for our hospital is still in the future, and the front veranda of the house where the doctor, his family, and the urse live is not suited to care for many patients.

Nadwuth did stay in one of our clinic huts, and every day was helped to the clinic where she was told of our God, who is a God of love, and of Jesus, who died that she might be saved; treatments were given her, and her sore was dressed. For a long time she listened to the Message because the doctor and the nurse insist that each patient must listen, or no treatment is given. After a time she not only listened, but also began to hear and to understand, and then came the day when she said that she loved the Lord, and wanted to be His child. In December she made a public confession, accepted Christ as her Saviour, and was baptized. She has returned to her village, strong and well, loving the Lord, and we believe witnessing for him.

Chibitik had been sick in his village for about three months. The medicine men had been called in, an ox had been offered as a sacrifice, but he steadily grew worse. He had been at the mission a number of times during the past few years, and had heard many times of the Christ; and he knew that many people, who had been cared for at the clinic had gotten well. Why did he not come for help as soon as he became ill? One reason was that his oldest brother, Deng, was not willing to bring him, or to have him come. It is not an easy thing for these people, or for any people, to turn their backs upon the things they have been taught, and believed in all their lives. The devil does everything he can to prevent these people from coming out of darkness. Oh, how black is this darkness!

Chibitik kept getting worse and worse until the day came that for some reason his people were willing to bring him to the clinic. Deng and some friends carried him for he was not able to walk. He had been suffering from dysentery, and now had a liver abscess. After some treatment and an operation, Doctor with the help of our clinic boy, carried him to our front veranda. We cared for him the best we could, and while there was not much physical help we could give him, we could tell him of the Christ, the Redeemer, and that He died for Chibitik.

Several weeks later it was necessary to preform a more radical operation. He was carried to the clinic, and before giving him the anesthetic, Doctor said to him, "You are weak and ill; we feel that this operation should be done; it will give you some relief now and we hope it will help you to get well, but we can not tell." Chibitik answered, "It is the word of Jesus, and whatever His words are, will be alright."

We have seen many patients come to the operating table, but never have we seen one come with less fear, and more trust in the Father. This was simple child-like faith. About an hour after the operation he was so ill that we thought he could live but a very short time. He made no complaint, and when the Doctor said, "Chibitik, you are very ill; if the Shepherd comes for you now, are you afraid to go with Him? "In a voice of perfect trust he answered, "No, if the Father of the sheep comes for me I am not afraid to go with Him." Later in the day he was carried back to our veranda, and he was with us more than a week when the Lord came and took him to Himself."

We are glad to be able to give treatments and help to relieve physical suffering, but it is not this alone that makes our work in the clinic interesting, or medical missions worth while. It is the being able to bring the Gospel of Jesus Christ to these people who sit in darkness. The need is great, and the laborers are so few. The command, "Go ye," is for you. Many are needed who will say, "Here am I, Lord, send me."

C. BLANCH SOULE.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

"BEFORE AND AFTER."

Before and After what? you ask. These are pictures of "Little Faithful" the day she and her mother came to talk about the great event of entering the Luxor Boarding School; and the result as shown in the second picture of her standing alone.

How did it happen? The mother has been one of many Mohammedans "Hearers in the village of Karnack. The past year, she learned to tell the story of the previous lesson. One day she became so ill that a doctor's attention was most necessary. But she nor any of the peasant women out there ever had been to a doctor! She said, "I will never go to a doctor!" After much persuasion, she decided to send her daughter with the Bible teacher to find the house of the missionary. The mother, too weak to walk appeared the next morning on donkey and was taken to the clinic of Dr. McClanahan. She left with praises of him and his "sweet wife." As a result of the benefit received, she promised to send her daughter to school. Money came just about that time from the "Laura Belle Walker Class" of Carnegie Sabbath School, so it was possible to allow the little girl to come. But she had just one dirty little black dress and the mother too poor to provide clothes! During the summer a Methodist friend, whom the writer met at the N. W. Conference, had sent money, so part of that was used to provide the required wardrobe for a boarder. How the neighbors crowded around "Little Faithful" the first Saturday afternoon she spent at home to see the new dress she was wearing and to hear about the wonderful life inside that big school which most of them only viewed from outside. Busy tongues told the mother that they would never allow Little Faithful to get married; that the missionary who put her is was going to have her take care of her children! etc. etc. But the mother held firm and said "I have given her to you to train."

Little Faithful is such a happy wee

LITTLE FAITHFUL AND HER MOTHER AS THEY CAME TO INQUIRE ABOUT COMING TO SCHOOL.

LITTLE "FAITHFUL" AS SHE APPEARED AFTER GETTING INTO A NEW DRESS IN THE LUXOR BOARDING SCHOOL.

youngster! If the girls who have made all this possible, could only see her bright happy face, they would feel repaid a thousand times:—May they and each reader, ask the dear Father to come into the life of our little protege by His Holy Spirit and make her to be one of His faithful ones in truth.

LAURA B. WALKER.
Luxor, Egypt.

NAKHALA CONFERENCE, EGYPT.

By Rena L. Hogg.

The kind of work for which one needs the most abounding grace is the kind *that keeps you* occupied with nondescript inevitable claims while your heart reaches forward to what one fondly calls "the things that count."

In the days of my youth (how many years ago?) when mission-work in Egypt seemed still a distant goal, I returned one Sabbath from an evening service with the great theme, "Thy kingdom come," filling my heart and mind. I was met at the threshold with the information that a strange cat was at large in the house, and was on my knees before a low couch, peering uncomfortably under its hanging frill at the frightened creature cowering in the farthest corner, when a statement the preacher had made flashed back upon me, "No smallest occurrence in your life but is connected vitally with the kingdom of Christ." Immediately the problem of my varied and desultory duties was focussed for me in a concrete case. I knelt there gazing at two weird round orbs, shining out from the darkness, my inner eye seeing instead three objects, remote and incongruous, myself, a cat, and the longed-for kingdom. "Relate these," I thought, "and you understand life!"

What happened next in the cat's career I cannot recall. For aught that memory has registered, it might still be crouching inaccessible with shining eyes. But I remember wrestling with my problem in the night, and I remember the final thought, "If that poor little thing had not trespassed into forbidden regions, might not the preacher's message have faded for me in a passing emotion?" After all these years, when plans and longings are wrecked by what seems sterile, the incident returns to me. I am once more on my knees, the round eyes shine in the dark, and I hear the preacher's words, "No smallest occurrence in your life but is connected vitally with the kingdom of Christ."

What I have sat down to tell you of is the conference held last month at Nakhala, and it may seem a far cry from a conference for the quickening of spiritual life to a stray cat cowering under a couch! But the truth is, I needed the little cat as my missionary many a time in the days that went before. For though the conference was certainly planned for the kingdom and catalogued among the "things that count," the preparations for it had involved much that seemed to belong to a different catagory. There were the plans that ended in failure and the thoughts that dissolved in smoke, enquiries that brought no answer and letters that secured no result, interviews that aided not at all, and the cramping and interrupting of work planned also for the kingdom. Add to these a haunting sense of burden and a keen realization that one's own part was a most insignificant item in the general sum of missionary time and labor expended, and can you wonder if the question dogged me, "Is it worth the cost?"

But the Conference is over. Nearly four weeks have passed and the question troubles me no more. It is not that I have deliberately answered it. It has simply vanished and in its place are new relationships with promise for the future and a harvest of gracious and happy memories. Certainly I personally brought back things that I did not take with me, and amongst them brighter hopes, fresh courage and a great thankfulness.

I should like to share with you some of the pictures I have treasured. We started out on a Monday evening with a pleasant sense of adventure. Our Assiut delegation of Bible-women, missionaries, Egyptian teachers and friends numbered about 14. I had a curious

feeling of detachment, nothing further to arrange, no rectification possible, only to make the best of what lay before us and await with expectation the answer to our prayers. A 40 minutes' journey brought our happy party to its destination, and for the most part we travelled third. The shabby carriages were reminiscent of the delapidated trains of the mission's earlier days, but it was at Nakhala station that for me the magic began. It is a small, new station, some distance from the town and still in process of evolution. The lights were poor, the platform short, we had to climb down laboriously on to the bare line and stand back with caution while the train started. The moon was still young, and we moved about uncertainly amongst waiting donkeys and standing men, not knowing who were welcoming friends and who were curious onlookers. Suddenly I was back in the Assiut of long ago, a wheelless Assiut, an Assiut standing far from its station and reached by leisurely donkeys, an Assiut of crooked alleys deserted after sundown except by dim figures crouched beside tins of oil, ready in the light of a smoking wick to replenish the lamps of careless virgins whose lights were going out. The glamour remained with me, for, unlike Assiut, Nakhala is as yet little touched by the west. Its church was one of my father's early encouragements, and its new building, still incomplete, is not unlike in general structure to the Assiut Church of those by-gone days. We went to it direct from the station, and from that Monday evening till Friday night, except during the afternoons, it was here that we sat and listened and worshipped.

I attempt no minute description. You are to think of a square, floorless edifice with high, solid, roofless walls and windows still unglazed, and a large congregation of men, amongst whom were numerous delegates (ministers and other workers), filling every bench in front of the line of the pulpit, yet their numbers dwarfed by the ample space surrounding them that is planned for future growth. The women delegates sat on benches facing the side of the pulpit, while the women of the Church, shadowed by the customs of the town, occupied a high gallery on three sides of the building, and were screened by lattice work from public view.

Here our thoughts were led through changing themes which gradually seemed to form a unity. We saw the bondage of sin and our glorious many-sided freedom, the price which that freedom cost and our oneness with our great Deliverer, oneness with Him in privilege and oneness too in service, service to the Mohammedan world in which we live, and service to all others still enslaved. I think what our part of the audience found most moving were two addresses by a Mohammedan convert, Mr. Kamil Mansour, and Rev. Fareed Bishai's sermon on prayer.

But so far as we were concerned, we women folk, the centre of the Conference was not the Church building but the pastor's house adjoining. Here we ate, slept, prayed, sang and exchanged confidences, and here every afternoon, either in group meetings or with the women of the congregation, we studied the great themes of the Conference in their specific applications to our special branches of work. The school teachers met in the pastor's study. The Bible-women used a large room that accommodated them at night. There, not only during our special meetings, but at all available intervals, either all together or in detached groups, curled up in various easy postures on the mattresses spread for our comfort, we spent hours that the women described as "bits of heaven." Perhaps that is not so bad a description, as unity, joyfulness and a Presence in the Midst are of the elements that constitute the heaven of our hopes.

Our group speakers were Miss Mary Thompson, of the Pressly Memorial Institute, Miss Frances Barnes, of Assiut Hospital, Miss Zakeeya Mishrigi, known to many of you, Mrs. Ibrahim Girgis, one of the dearest of pastor's wives, Miss Oorooneeya Abadir, of the Pressly Memorial Institute, a sharer of my early memories, and now doing splendid work in a large day school in Assiut, and Miss Ferida Yakoob, my fellow-worker in the Khayatt School. The meetings with the

Church women were informally conducted by the joint efforts of a number of helpers.

I think two figures stand out as embodying for us vividly the whole spirit of Nakhala's welcome to the Conference, within the Church building Sheikh Basala, a pioneer in women's work, and the personification of the spirit of service, and within the home the pastor, Rev. Abdulla Fanoos, whom the women instinctively spoke of as "Abuna," "Our father." The latter's quiet ministrations began before breakfast and continued till we retired for the night. It was he who filled the empty cups, he who saw that our invalid had special diet, he who stood amongst us always as "one who served." His wife and daughter were able allies, and the sense of being cared for seemed to enwrap the Bible-women in its kindly folds from the moment of our arrival till the last good-byes were said. Its influence, stealing into their hearts, produced a warmth in which all good things flourished. We scattered at last reluctantly, new friends and old, bearing with us a cheering consciousness of being not alone. Names now stand for personalities. It is people belonging to us who are at work in the scattered villages, workers to whom we are linked by common hopes and common limitations, but with whom we share too the great things of life, and who pray for us and we for them.

Yes, I believe it was worth the cost, and if in the preparations that preceded it I often lost my way I now believe that even those blunderings were, like the little lost cat in its hiding place, mysteriously but vitally connected with the kingdom of Christ.

RENA L. HOGG,
Assiut, Egypt.

AT THE ZAGAZIG CONVENTION.

We, the Mansoura delegation, met at the four o'clock train for Zagazig Monday, November 12, eight lady teachers, two Bible women, three lady missionaries, one ordained missionary, and the six teachers from the boys' school (including the Mohammedan sheikh who teaches the Arabic grammar). Mr. Work had gone on before. And the pastor, the evangelist, and various other workers from this district, outside of the city, went on other trains. The Simbellawain teachers joined us at their station. We were a goodly party of friends and acquaintances, and we did not find third class unpleasant, nor the trip tedious when there were so many of us together.

We arrived at Zagazig at six o'clock, after the evening meeting in the tent had begun. It was the first of a series of strong gospel sermons given to us on the five consecutive evenings of the Zagazig Convention, and the only one that was not preached to a "capacity house."

As most of the delegates were very tired, we did not organize our prayer-groups that night; but all who were free to do so retired early. The school, the Bible-women's rooms, and Miss Bell's and Miss Paden's flat had been turned over to the lady guests, and had been made to accomodate about seventy instead of twelve persons. A few slept in the Baird flat. The mattresses for teachers and Bible-women had been sent from their various stations, and were laid on boards placed over the tops of the school desks or on the floor. Through the courtesy and forethought of the Zagazig missionaries and teachers there were enough real beds provided to accommodate the lady missionaries and make them very comfortable. All the ladies ate together in one of the school-rooms fitted up temporarily for a dining-room.

The meetings lasted through Friday evening, with morning sessions from nine to twelve o'clock, afternoon sessions from three to five, and a sermon at six o'clock for grown-ups in the big tent, and one for children in the Mission building. The teachers, Bible-women, pastors, evangelists, and missionaries from all over the Delta were there, there to get what they could for themselves in their lives and work. It was a time of "refreshing" and fuller surrender of the leadings of His Spirit.

The evening meetings were thrown open to an interested, if curious, public.

On Wednesday evening the invitation was given for all who wished to surrender their lives to Christ to come forward and take papers to sign to that effect. There was a goodly response from the women's side of the tent; but the men literally thronged forward to take the papers.

Tuesday, Wednesday, and Thursday afternoons the men and women had separate meetings. In the women's section the time was divided between devotional exercises, reviewing the "lessons of the morning," and addresses by the various lady missionaries, on such topics as "The Work of Intercession." "How to Glorify God in our Conversation," "Opening New Moslem Doors," "Our Duty as Christians to our Duller Pupils," "Soul Winning."

The Friday afternoon meeting was in the nature of a Sabbath School convention, presided over by Sheikh Mitry Duwary, General Secretary of the Sabbath Schools of Egypt. There were reports on the work of the various Sabbath Schools; a talk by one of the pastors on the value of the Sabbath School in the training of the children; talks by Sheikh Mitry and Rev. S. A. Work on methods found valuable in America but not yet employed extensively in Egypt; and talks by several teachers on special lines of work in which they have a part. Among the latter was one of our own teachers, who teaches a class of about thirty little children (mostly Moslems) whom she has gathered in from the streets, and teaches as a part of our regular Sabbath School. As Miss Sara was the only lady on the program, as she told interestingly and concisely of the methods used to keep the children coming to the Sabbath School, and as some of these methods were different from those mentioned by the men as used by them, she was listened to with rather unusual interest.

We returned home Saturday morning, feeling that the convention had been very worth while, and wishing that we might have such a convention sometime in our own city.

E. WEED

Mansoura, Egypt.

THE OLD AND THE NEW.

In the early days of the Mission work in Alexandria, a building was bought in the section of the city which is called Haret el Yehud, that is, the Quarter of the Jews. In this building schools for boys and girls were held, as well as residences provided for the missionary families. But as the years passed and the city grew away from that section, the main part of our Mission work with the Mission residences was transferred to the new Mission building, but a girls' school was kept up and has done much for the cause of Christ.

Since my coming to Alexandria in 1914 I have been more and more impressed with the great numbers of boys and girls who have there been touched for Christ. In the street cars and trains, in the homes, in Alexandria, in other parts of Egypt, and even in Syria, I have met men and women who have received their training there and who spoke in highest terms of the school and of those who have given their lives to this work.

But after nearly sixty years the building was found to be neither suitable nor safe and the changing conditions in that section, with the increasing number of Europeans and the fewness of the Egyptians, along with difficulty of securing any suitable building in that section, made it seem best to close the school. So at our last annual meeting, after earnest and prayerful discussion, it was decided that it should be closed and a new one opened should be in an entirely new section of the city, but a very needy section, where we have evangelistic work.

The new school was opened in Bacos in September and while it started with a very few children, there has been steady growth. Every day our hearts rejoice to see the growth in the lives of these little ones, who are having their first opportunity to learn the Truth as it is in Christ, for many of them have been either in government schools, which are Mohammedan, or in French Catholic ones, and knew little or nothing of the gospel truths. The two teachers are earnest Christians and we have

great hopes that this school too may mean much for the furtherance of Christ's kingdom.

We have an evangelist there who conducts regular Sabbath and mid week meetings, with a special meeting for women, and already we can see the effect of the school on the meetings. As in every land, when you get the heart of the child, you get a hold on the parents and an opportunity to enter their homes, and here again it has proved true.

And will you not join with us in praying for those who have been touched in the old Haret el Yehud school but who have never yet given their lives to Him, that they may be brought into the Kingdom? And that this new school may be, first and always, a great evangelistic agency, that these committed to our care, Mohammedan, Jews, and so-called Christians, may come to know Him whom to know is life everlasting?

NELLIE C. SMITH.
Alexandria, Egypt.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

NEWS ITEMS.

PASRUR. December 1st. found the Pasrur congregation with only Rs. 61 of its quota of Rs. 275 for Home Missions for this year paid. It was suggested that a "White Gift" offering be taken for Home Missions or in some way something big be done. At least a rupee a piece from all on salary was suggested. The offering was lifted a week later, and it amounted to Rs. 104/9/. The Indians gave about one third of it which was fine for them. One of them gave Rs. 10. One rooster found his way into the offering! There were 23 silver rupees, all from Indians. This thing of providing liberally even for Home Missions is not impossible.

Plague is pretty bad here in the city. A Christian woman died of it last night. This is the first among the Christians, but it is bad in other parts.

We have only one hundred girls in school this winter, the fewest we have had for many years. What we lack in quantity we more than make up in quality for they are a nice bunch. Some of them are most earnest little children in wanting to know what is right and how to do it.

The girls and teachers enjoyed very much the visit of Drs. Anderson and Cleland. They still talk about and pray for them.

JHELUM—CHAKWAL. The Jhelum-Chakwal camp are happy in the accomplishment of a solid month's work in the region of Chakway. We are very grateful to God for sending us a worker like Padri Barkat Masih for Jhelum District. The Station Master at Maxdra said of him, "He is a real Padri." Miss Brown and her Bible woman have had good hearings among the women, especially in Hindu homes.

One afternoon we visited Bhaun, and after working in the city for a while, went to call on the Agent of the Whitehall Petroleum Company. He was very friendly, invited us for tea, showed us the radio station which the Company has established for communication with their colony of workers at Jatla, 34 miles away, and gave Miss Brown a five gallon drum of petrol for her motor. The assistant geologist of the company spent a night with us recently, and we hope to be able to accept their cordial invitation to visit the colony before we leave Chakwal. There are seven Americans there and one woman and child, the wife and daughter of the Field Superintendent.

SARGODHA. We invited our dispensary patients to a tea recently. About ninety came and they had a happy time together. The head nurse gave them a very good plain lecture on "the care of children." She talked for an hour. All were very attentive and we think they were benefitted by it. We hope to have a series of such lectures.

Two of our ladies, Mrs. C. A. Stewart and Mrs. P. A. Miller, underwent operations in the Presbyterian Hospital at Miraj, South India, under the care of Dr. Vail, during the month of December. They have just returned to us and are on the way to complete recovery. They speak in the highest terms of the kindness and attention shown to them by the Doctors in charge and all the hospital

staff. The hospital at Miraj has ministered to our needs on several occasions, and it is a matter for thanksgiving that such skilful surgeons should be within reach when necessity arises. Dr. A. J. Jongewaard accompanied the ladies and stayed with them until their operations were successfully over.

The trip to Miraj occupies four days travelling, and takes one into an entirely different climate to that of the Punjab. Our people found it warm down there though this is their cold weather season. They also missed the beautiful flowers of the Punjab, and the holly and mistletoe that was sent to them at Christmas time from here was a curiosity to the people there. The Americans who live there were delighted to see it, and said they had not seen any since they left home. Both the holly and mistletoe were unusually well filled with very large berries this year, and were very beautiful. They came to the Punjab from the hill station of Murree.

We hope that soon there will be sufficient accommodation, and conveniences for missionary surgical cases at our own hospital at Taxila, so that the long journey to Mira may not be necessary.

We are glad to announce the arrival of Henry Ward in the home of Mr. and Mrs. J. C. Alter on December 26th.

MUSLIM LADIES' CONFERENCE.

The session of the All-India Mohammedan Ladies' Conference closed on December 29th. Ladies from Hyderabad, Bombay, the Punjab and other Provinces assembled. Mrs. Mumtaz Yarjang of Hyderabad presided. Various educational and social problems were discussed. Resolutions protesting against the customary law of inheritance in the Punjab, permitting Moslem girls to attend public schools up to the age of ten without restrictions, asking the men in the interests of social reform not to marry more than one wife at a time, and encouraging Indian industries and manufactures, were passed.

SPREAD OF EDUCATION IN AFGHANTISTAN.

The rapid spread of education in Afghanistan is testified to by a speech made recently in Jelalabad by the Minister of Education, who pointed out that, whereas four years ago no single school existed in the Eastern Province, there are now in being 14 national schools employing 86 teachers and attended by over 1,400 students.

TRAINING FOR INDIAN NURSES.

Scholarships have been offered by the Lady Reading Women of India Fund for Indian Nurses to take post graduate training in England with a view to forming a class of Indian nurses who could be appointed to posts as Matrons or Sisters after their return from England. The authorities of the Elizabeth Garret Anderson Hospital, London, have agreed to take such nurses for a year's special training, or, if preferred, for the three years' complete training. This hospital, is a thoroughly up to date women's hospital, and is staffed by women, making it particularly suitable for the further training of Indian nurses.

This scheme opens a wide door of opportunity to Christian women, and we hope that many will be found to take advantage of it.

A SIDE LIGHT ON ZENANA WORK IN RAWALPINDI CITY.

Passing through a narrow alley we turned a sharp corner and found ourselves confronted by several women. One pretty young thing held a wizened-up little mite in her arms. When she glanced from us to the baby a hopeless look came over her face but she brightened up when I began to question her about the child. She said that he had been sick for a long time, that many doctors had been consulted, but that none of them had done him any good, and it seemed as if nothing was going to save him, for this was the third day that he had not taken his milk. One wondered how the little thing had lived so long, for he was literally skin and bones, showing only the faintest spark of life.

After we had been comfortably seated she resumed the conversation about the child. "We have consulted many doctors, but that is not all that we have done. We had this idol made, but even that has done no good." What was my surprise, on turning to look

where she pointed, to see the rough figure of a child made out of cow-dung plastered on the wall near where we were sitting. She apparently was not surprised that the doctors were not able to do anything for her precious son, but to think that the IDOL (and especially one made of such material as cow-dung) had not been able to help that was a surprise.

It is needless to tell what Bible lesson was taught first that day, and I left the house feeling thankful for the opportunity of telling of Christ the Healer, and Who alone can free from such bondage.

Another day we entered a Mohammedan home. The women received us cordially. From the place where I was sitting I was surprised to see an idol on the wall similar to the one we had found in the Hindu home. I said, pointing to the idol, "Sister, what is that near the door?"

"Some one cast the evil-eye on my sister's seven month's old baby, and he is wasting away."

"But what can this idol do for him? It has eyes but cannot see, ears but cannot hear. You are Mohammedans. Why do you have an idol in your house?"

"What could we do? We are a large family. I have no children, my sister's son is the only child. At first he was so plump and pretty, but three months ago some one cast the evil-eye on him, and we just had to do something for he was wasting away."

Before I left I asked her to pray to God in Jesus' name, thus turning her thoughts to the only GOD Who can hear and answer prayer.

This is the first time that I have met with idols of such shape and material, and my surprise was great when I found one in a Hindu home, but even greater when I came across the same kind of thing in a Mohammedan home, as the Mohammedans do not worship idols. I made enquiries and found that it is not an uncommon thing to make such idols when a child is sick in the house, their presence being supposed to bring healing.

Can one imagine greater degredation?

Our hearts go out in sympathy to the poor ignorant mothers of India who in their love for their children will bow down and worship filth.

M. E. BEATTY.
Rawal Pindi.

EVERYLAND

A MAGAZINE OF WORLD FRIENDSHIP FOR GIRLS AND BOYS

Published by The Central Committee on the United Study of Foreign Missions

EDITOR: Mrs. Henry W. Peabody. ASSOCIATE EDITOR: Miss Lucile Gulliver.

Manager and Subscription Agent: Miss M. H. Leavis.

We are pleased to know that "Everyland," is to have a systematic "boost" for a larger circulation. There is no other publication for Boys and Girls, equal to "Everyland." It carries the Home and Foreign Mission message in story form. The one purpose of this Magazine should recommend it to every Christian home, namely to educate the youth for World Friendship and World Peace. The quota, in this "boost" for new subscriptions, for the United Presbyterian Church is **One Thousand New** Subscriptions. Surely the women of our Missionary Societies will readily respond to this plan. **Read the fourth page of the cover to this issue.** Send to Miss M. H. Leavis, West Medford Mass., for sample copies, posters, etc., etc. Let us all begin now to place the United Presbyterian list **One Thousand New** Subscribers to "Everyland." It is a wonderful, beautiful and instructive periodical. Send in your subscriptions: Do not forget to mention "**from United Presbyterian Church.**"

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

"THE BITTER CRY OF THE CHILDREN!"

It may seem a coincidance that we study the problem of "Child Labor" in Japan and the United States in one issue. It is not so coincidal as purposeful. We could scarcely present two more glaring pictures from our text books this year, than the scenes portrayed in the studies enclosed in this issue. There is nothing in the whole world more pitiful than enslaved childhood. The question of Child Labor is not of recent years. For the past sixty years children in the United States have been competitors in factories with adult employment, because they can be procured for smaller wages. It is commercial economy that gives the child the preference, and every time we hug a bargain of the various cheap commodities we procure we are fastening the child to the manufacture! "What are the reasons for the employment of Children?"

"Cheap production is the maxim of success in industry" and a plentiful supply of cheap labor is a powerful contributor to that end, and the public has not been educated sufficiently to offer resistance. Of course not when we are ever looking for bargains. The National Child Labor Committee of New York and the Children's Bureau at Washington are diligent in their services to enlighten the American people in behalf of the child. "The education of the public conscience regarding the needs of children is one of the chief methods of combating the evil of Child Labor."

There have been attempts to control and limit this evil. Laws have been enacted in several states, but no law has been able to reach every condition. Now we have another opportunity to do something more effective we hope. We ask you to read, "How can we help," page 474 this issue?

When planning for this chapter on Child Labor, we asked Mrs. Gordon to give the subject the most diligent study, also we would not limit the space for this study so vastly important it is. Mrs. J. P. White asks you to consider Japan and the United States by comparison. Following such a study we will not feel that we are giving Japan any ideas how to combat their problems, until we as a Christian Nation have an amendment to our Constitution forbidding Child Labor.

The employment of boys and girls in factories is not only physical but moral degeneracy. As a Christian Nation we scarcely know of more disgraceful and inhuman tolerance than allowing our posterity to be commercialized as ia is today. Pity the children who have no choice by birth or heritage, who in this golden age of prosperity and education are allowed to live, work and die, as slaves to greed.

If or not your society is making a special study of the text book "The Debt Eternal," you should make a special effort to know the importance of this, the most important subject in the book. A few years ago Mrs. Albert Gordon gave to the readers of this Magazine a series of articles on child labor, with the hope that ere this many women would be aroused to this great injustice in our land. The coming generations seem not to know as much as they should what evils are growing from this equal to any exploitation, and what bitter opposition we must face to over come the growing power of this evil.

Mrs. Gordon is writing again in behalf of the child with all the fervor and intelligence any one could give. What ever is occuring in other lands we may not control. We are morally responsible for this problem in our own country. It is only a vigilant and constantly protesting public conscience that can enact a law and compel legislative assemblies to protect the child of today.

You are one of that number to protest against Child Labor. Be swift to know how to do it!

"In this boasted land of freedom there are bonded baby slaves,
And the busy world goes by and does not heed.
They are driven to the mill, just to glut and overfill,
Bursting Coffers of the mighty monarch, Greed!
When they perish, we are told it is God's will;
Oh, the roaring of the mill, of the mill!"

—Ella Wheeler Wilcox.

* * * * *

STANDARD OF EFFICIENCY.

EFFICIENCY—POINT IV.

"TOTAL MISSIONARY SOCIETY CONTRIBUTIONS INCREASED OVER PREVIOUS YEAR AND DESIGNATED FOR THE SEVEN DEPARTMENTS OF WORK: VIZ. FOREIGN, HOME, FREEDMEN, INDIAN, PARSONAGE, MINISTERIAL RELIEF, TEMPERANCE AND REFORM."

(The following may visualize both requirements in this point).

Scene—A called meeting of the Missionary Society at L. (President) "We are nearing the close of the year and I have called this meeting at the request of our Efficiency Secretary, Mrs. B., to see how we are measuring up with the Ten Points: and I hope she can assure us of a creditable showing."

(Mrs. B.) "We seem to have qualified on the first three: perhaps the treasurer can tell us how we stand regarding contributions."

(Treasurer, consulting book.)

"Well it looks as if we were going to fall down on Point IV: we have given less this year to the Freedmen and nothing at all to Parsonage work."

(Mrs. B.) Oh, that is according to the original Standard: don't you remember there has been a revision which makes it a lot easier to take Point IV? Note that word "TOTAL;" we are no longer required to report an increase to each of our seven departments: just sum up what we have given as regular contributions and compare the result with last years findings."

(Treasurer does some rapid figuring.)

"Good! We are three dollars ahead of last year: we gave ten dollars more to the Foreign department which brings our TOTAL up to the passing point!"

(Mrs. A.) Oh, while we are on the *money point*, let me read you this perfectly thrilling letter from my dear friend over in China!"

(Reads—Attention centered upon vivid description of the suffering lepers in that country: tears and exclamations of sympathy from a number of the women.)

(As letter is finished, Mrs. C springs impulsively to her feet) "Madam

Chairman, I move we give what is in our treasury to these poor creatures: their condition calls for immediate action!"

(Mrs. B) "Hold a bit! This money is not ours for outside calls: don't you remember what Mrs. Hill says about "diverting funds from their regular channel?" If you have read the July Magazine, you will find that the two departments we did not contribute to, report a deficit, and if we had not diverted our funds to a local call from the W. C. T. U. we earlier in the year, would have had money for Freedmen and Parsonage too! Don't let your hearts run away with your better judgement. This very thing cripples our work every year: Let us hold faithful to the work we are pledged to support; first things first when it comes to matters of the Kingdom in our own beloved Church!"

(Mrs. C's motion lost: business resumed.)

(Pres.) "Before we take up the next Point, let us confer a bit over this recommendation attached to Point IV."

(Mrs. B.) "Of course the Budget System is not a requirement: we can qualify without it, but I notice some other societies in this Presbytery are going over the top where they have given it a fair trial, and it is the only business way."

(Mrs. R.) "Didn't we attempt the Budget System once upon a time?"

(Treasurer, with some spirit,) "Yes, and you left me to canvas the entire district: that was supposed to be my business, as treasurer; but if you will give me a willing woman from each district, I shall see that every feminine member of the congregation is asked for a pledge that will cover everything, contingents and all."

(Pres.) "Send for the envelopes and we will be ready to start in with this "only-business-way," Shall we have a rising vote?"

I am sorry we cannot be through with the discussion on these Ten Points before the close of our year, as many are wanting information, judging from the questions that are coming in, but I am answering these questions promptly through personal letters. These are matters that require space, which has been kindly granted by our Magazine Editor, and it is impossible to explain more than one, or two, each month.

Please write me if you are in doubt as to any clause in the Standard of Efficiency: and you will find me at—21 Mountain Ave., Piedmont, Calif.

JEANNETTE C. ALTER.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS.

At $25 Each.

Beginning Dec. 15th, Ending Dec. 31st.

452. Mrs. John Steele, Aspinwall, Pa., by her husband.
453. Margaret Barbin, Pittsburgh, Pa.
454. Mrs. Grace K. McIntire, Pittsburgh, Pa.
455. Sarah Hutchison, Pittsburgh, Pa.
456. Minnie Laird, Pittsburgh, Pa.
457. Lois Cowan, Wilkinsburg, Pa.
458. Mrs. John W. Elias, Pittsburgh, Pa., by her husband.
459. Mrs. Mary J. Mathews, Pittsburgh, Pa.
460. Esther M. Mathews, Pittsburgh, Pa.
461. Mrs. Anna L. Elliott, Pittsburgh, Pa.
462. Mrs. Gertrude McCormick Smith, Pittsburgh, Pa., by Mrs. R. S. Smith.
463. Jane Kennedy, Oakdale, Pa., by her mother.

464. Mrs. Elmer C. Sawhill, Pittsburgh, Pa., by her daughter, Frances
465. Mrs. Harry W. Beltzhoower, Pittsburgh, Pa.
466. Mrs. Ellen Kaltenhauser, Pittsburgh, Pa.
467. Mrs. Margaret Wilson, Pittsburgh, Pa.
468. Mrs. J. M. Smith, Pittsburgh, Pa.
469. Mr. J. N. Ritchie, Pittsburgh, Pa.
470. Mrs. Margaret Ritchie, Pittsburgh, Pa.
471. Mrs. C. A. Hunter, Pittsburgh, Pa.
472. Mrs. J. Wilfred Lauer, Pittsburgh, Pa., by Ladies Aid Society of the 4th U. P. Church, Pittsburgh, Pa.
473. Mrs. Alexander McAteer, Pittsburgh, Pa.
474. Mrs. William G. Gibson, Rennerdale, Pa.
475. Mrs. M. Lozier, Weehawken, N. J.
476. Mrs. Laticia Galbraith, West Hoboken, N. J.
477. Miss Mabel M. Benedict, Berkeley, California.
478. Mrs. J. B. Dallas, San Francisco, California, In memory of her husband.
479. Josephine Crooks, Fresno, California, by Louise Turecek.
480. Theresa Lippert, San Francisco, California, by Mrs. W. O. Fisher.
481. Mrs. James Simpson, Fresno, California, by W. M. S. of Easton.
482. Mrs. James McClurg, Fowler, California, by W. M. S. of Fowler.
483. Mrs. R. S. Beale, Chicago, Illinois, by Mrs. E. J. Morrow, in memory of her daughter, Dorothy.
484. Mrs. R. V. Greenwood, Chicago, Illinois, by W. M. S., 1st U. P. Church Chicago.
485. Mrs. Jean C. Earl, Chicago, Illinois, by W. M. S., 8th U. P. Church, Chicago.
486. Mrs. Robert Brownlie, Fairfax, Iowa, by her daughter, Janet.
487. Mrs. George McCleary, Waterloo, Iowa, by her husband and daughter.
488. Josephine Killough, Philadelphia, Pa., by her father.
489. Mrs. B. O. Race, Philadelphia, Pa., by a friend.
490. Mrs. L. H. Sharp (In memoriam), Philadelphia, Pa.
491. Mrs. Lillie Mulvaney, Philadelphia, Pa.
492. Mrs. W. R. Smith, Philadelphia, Pa., by Y. W. M. S.
493. Evelyn Tromans, Sialkot, India, By Y. W. M. S. of 7th Church, Philadelphia.
494. Mrs. Russel Galt, Cairo, Egypt, by Y. W. M. S. of Norris Square Church.
495. Mrs. Margaret McClain, Philadelphia, Pa., by her daughters, Grace and Margaret.
496. Ella Jamison, Sialkot, India, by Y. W. M. S. of North Church.
497. Florence White, Addis Ababa, Abyssinia, by Y. W. M. S. of Wallace memorial. Washington, D. C.
498. Mrs. Edward Schulze, Middletown, O., by a friend.
499. Mr. Leo Reed, Swissvale, Pa., by Rev. and Mrs. C. E. Person.
500. Mrs. Jennie Harkrader (In memoriam), by her daughters, Ethel and Carrie Wilson.
501. Cora McQuiston (In memoriam), by Mrs. Leila Lemon.
502. Mrs. Anna McIntyre, Seaman, Ohio, by self and family.
503. Mrs. Myrtle McCormack, Seaman, O., by friends.
504. Ella Downing, Richmond, Ind., by Aid Society.
505. Mrs. Lena Von Pein, Richmond, Ind.
506. Mrs. Jennie Niles, Richmond, Ind. by W. M. S.
507. Mrs. D. W. Scott, Richmond, Ind., by her husband.
508. Mrs. Howard Crissman, Cherry Fork, Ohio, by Mr. and Mrs. R. A. Glasgow.
509. Mrs. Earl Crissman, Cincinnati, Ohio, by Mr. and Mrs. R. A. Glasgow.
510. Mrs. E. F. Keyes, Westerville, Ohio, by Mrs. R. S. Kirkpatrick.
511. Mrs. Paul Ferguson, Cherry Fork, O., by Mrs. R. S. Kirkpatrick.
512. Mrs. Walter W. Plummer, Omaha, Nebraska.
513. Mrs. George G. Wallace, Niagara Falls, N. Y., by her sister Mrs. Henrietta Buck.
514. Mrs. Robert B. Sloss, North Bend, Nebraska.
515. Mrs. S. M. East, (In memoriam), by her daughters, Mrs. Wm. Hart, Mrs. H. G. Knecht, and Coulterville, M. S.
516. Mrs. J. S. Murphy, St. Louis, Missouri, by her sister, Mrs. George Kellar.
517. Helen Johnston, St. Louis, Missouri, by her mother.
518. Mrs. G. H. Schoenberger, St. Louis, Missouri.

519. Mrs. L. H. Hawthorne, St. Louis, Missouri.
520. Stella Gregg, St. Louis, Missouri.
521. Mrs. Robert Bowie, Buffalo, N. Y., by a friend.
522. Mrs. John McGary, (In memoriam), by her daughter, Mrs. W. M. Hopping, Buffalo, N. Y.
523. Margaret Niven, Rochester, N. Y., by Mrs. Rose Scheibe.
524. Mrs. Sarah McDonald, Rochester, N. Y., by Mary Niven.
525. Hazel DePuyt, Rochester, N. Y., by Mrs. Jacob Cole.
526. Mrs. J. E. Phillips, York, N. Y., by Mrs. A. B. Stewart.
527. Mrs. J. B. Watson, York, N. Y., by Jane Stewart.
528. Mrs. Neil Cameron, York, N. Y., by York W. M. S.
529. Mrs. James A. Taylor, Watertown, Mass. by W. M. S., 1st U. P. Church, Buffalo, N. Y.
530. Esther R. McNary, Burgettstown, Pa., by her father.
531. Mr. John Ferguson, Burgettstown, Pa.
532. Mrs. Agnes Edgar (In memoriam), by her daughter, Mrs. Matthew McBride.
533. Mrs. Mary A. Streeter (In memoriam) by her daughter, Mrs. Herbert J. Moore.
534. Mrs. Adam Reid, Birmingham, Michigan.
535. Mrs. H. B. Parks, Birmingham, Michigan.
536. Mrs. Joseph McGaw, Royal Oak, Michigan, by her mother and sister.
537. Agnes Parker, Clawson, Michigan, by Troy L. M. S.
538. Mrs. A. J. Watts, Detroit, Michigan, by Mrs. Jas. Warren and Mrs. H. D. W. Garrett.
539. Mrs. Rebecca Stevenson, Detroit, Michigan, by her children, Clifford Stevenson, and Mrs. Mildred Ildza.
540. Mrs. K. P. Gordon, Detroit, Michigan, by a friend.
541. Mrs. J. W. McClelland, Detroit, Michigan, by a friend.
542. Mrs. G. C. Droege, Detroit, Michigan, by a friend.
543. Mrs. W. L. F. Hosford, Park, Michigan, by a friend.
544. Mrs. B. R. Hoffman, Park, Michigan, by a friend.
545. Mrs. James Cummings, Sialkot, India, by a friend.
546. Mrs. Earl B. Young, Redford, Michigan, by a friend.
547. Mrs. A. J. Lowry, Detroit, Michigan, by her daughter, Reba.
548. Mrs. Ethel Lowry Rhodes, Detroit, Michigan, by a friend.
549. Mrs. Marie Brinson, Dudwin, Kansas, by Dudwin W. M. S.
550. Mrs. E. E. Tippin, Wichita, Kansas, by her mother, Mrs. Brook.
551. Mrs. Joseph Pinckney, Ford, Kansas, by her mother, Mrs. Brook.
552. Mrs. A. G. Hughes, Wichita, Kansas, by 1st Wichita W. M. S.
553. Mrs. Laura Frances Stokes Grove, Shedd, Oregon, by Mr. and Mrs. Will Hanlon, Sterling, Kans.
554. Miss Rose Smith, Cairo, Egypt, by a friend.
555. Katharine Todd, Pittsburgh, Pa., by a friend.
556. Edna Ward, Sialkot, India, by a friend.
557. Mrs. Harald Hammond, Beaver, Pa., by a friend.
558. Mrs. Harrison Withrow, Beaver, Pa.
559. Mrs. Mary Patterson, Beaver Falls, Pa., by a friend.
560. Sara H. Kirk, Beaver Falls, Pa., by her sister, Nell.
561. Mrs. Bruce Snodgrass, Beaver Falls, Pa. by her daughter, Mrs. Catherine Snodgrass Davis.
562. Mrs. Orvil Scott, Beaver Falls, Pa., by Beaver Falls Y. W. M. S.
563. Mrs. C. B. Brittain, Beaver Falls, Pa. by Beaver Falls Y. W. M. S.
564. Mrs. Dale Gwin, by her parents Rev. and Mrs. J. S. Dice.

(To be continued)

LIFE MEMBERS, CORRECTIONS.

96. Mrs. Anna Crawford, New Wilmington, Pa., by her sister, Ella Rose.
142. Miss Lois McC. Gordon, by her parents Newburgh, N. Y.
246. Miss Omah Woods, Los Angeles, California, by the Women's Progressive Bible Class.
279. Miss Elizabeth M. Caldwell, Gurdaspur, India, by Mrs. J. N. Dean and Mrs. T. L. Magruder, 1st Church Xenia, O.
434. Mrs. Elizabeth McAlister Trimble, Bellevue, Pa., in memory of her father, William C. Carothers.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

Thank-Offering Secretary.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

THE WORKER'S PRAYER.

Lord, speak to me that I may speak
In living echoes of thy tone.
As thou hast sought, so let me seek,
Thy erring children, lost and lone.

Oh, lead me, Lord, that I may lead
The wandering and the wavering feet;
Oh, feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

Oh, strengthen me, that while I stand
Firm on the rock and strong on thee,
I may stretch out a loving hand,
To wrestle with the troubled sea.

Oh teach me Lord, that I may teach
The precious things thou dost impart,
And wing thy words that they may reach
The hidden depths of many a heart.

Oh, fill me with thy fulness, Lord,
Until my very heart o'erflows
In kindling thoughts and glowing words,
Thy love to tell, thy praise to show.

Oh, use me, Lord, use even me,
Just as thou wilt, and when and where,
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.

Frances Ridley Havergal.

THE THANK-OFFERING.

What It Is—What It Does.

A Thank-offering is an expression of gratitude to God for His gifts to us. To foster this grace of gratitude the Thank-offering box has been a great help. It should always be kept in sight and used daily. A thank offering is not payment for blessings but an expression of our gratitude to our Father. We speak of our annual Thank-offering. It is not enough for us to thank God one day in the year but on that day we present to Him the accumulated thank-offerings of three hundred sixty five days of the year.

The Thank-Offering year closes December 31st and the money remains in banks until the first Tuesday of June when it is disbursed to the different missionary departments in proportion to the needs of the fields. It has never been disbursed a certain percent to each field but God has so guarded it about that when the question is asked. What percent has gone into the work at home and what into the work in our foreign fields we find it is almost equal. Had it been disbursed according to percent it could hardly have been divided more equally. I am sure this is another reason for thanksgiving in the hearts of the women of the Church. We have had a part in every undertaking in all missionary departments.

The work in each presbyterial is in charge of a Thank-offering Secretary who has charge of all work to stimulate interest and reports. The Presbyterial treasurer has charge of all thank-offering money and sends same to the General Treasurer before December 31 of each year.

All supplies for monthly programs and annual ingathering and report blanks, leaflets and services can be obtained at 905 Publication Building 209 Ninth St., Pittsburgh. These have been prepared for your use. Read again your 1923-24 List of Supplies and order all that can help you in your work.

Two Requests.

First—The Executive Committee of each presbyterial should name one of their delegates to the coming convention in the Shadyside Church Pittsburgh, Pa., to act as Thank-Offering Bearer at the Thank-Offering Service Monday night. Please notify the one appointed and also send the name to the General Secretary 905 Publication Building.

Second—Many presbyterials will elect new officers at the April meeting. If you have a good thank-offering secretary please elect her again.

As has been said many times a women can not do the best for her presbyterial in one year. It takes time to make plans and execute them. One presbyterial has had five presbyterial Thank-Offering Secretaries since June 1920. Each of

these have been splendid, faithful, and interested workers but they only got started in the work. The first year will present more problem than any other and after getting in close touch with the local secretaries each years work will be more and more a real joy.

We want to share with our readers a part of a letter from a splendid retiring officer who was secretary of her presbyterial from Oct. 1922 to Oct. 1923. I am sure her plans would be helpful to others.

"If I had the years work to do over. As soon as elected I would have called every Thank-Offering Secretary into a conference and secured the names, their confidence and their cooperation.

I would have had the retiring secretary give us her plans and solutions. The secretary looses almost half of her year because of changes in the local society officers at their election in March and they often fail to send the name of the new society thank-offering secretary to the Presbyterial Secretary. It is very hard to correspond with people who do not answer and impossible to keep in close touch with each society.

You are right in regard to retaining the same Presbyterial Thank-offering Secretary when they have a good one.

I was not born in the month as Job and have not inherited his patience but I do have more regard for the General Secretary after my experience in trying to get reports from each society in our presbyterial. I am more interested too in all mission work and praise God for allowing me a year in this great work."

Presbyterial Reports.

I would like to have watched the faces of all our readers when they read the list of presbyterials, the secretaries name and the date the annual reports were received by us. Last year we rejoiced greatly when twenty nine presbyterials had there reports in before January 15th. That number set a record that surpassed all former years but this year is the best. TWENTY NINE IN 1923 AND FIFTY ONE IN 1924.

An increase of 22 over our splendid record of 1923. Let us each stop just now and thank God for the interest of our women in expressing their gratitude to Him for all their blessings.

It is not the fault of the presbyterial secretaries that the list did not contain the names of all presbyterials. Some secretaries had to write and rewrite to societies asking for their report.

It is due Mrs. W. B. Boise and Cleveland presbyterial to tell our readers that this secretary who has worked so faithfully and has had a large part on keeping Cleveland on the Honor Roll six years was called to her mothers bedside in January and ministered to her in her great suffering and could not complete the report on time. We rejoice that the dear mother is being restored and thank God again for answered prayers.

The following reports were received before February first.

	PRESBYTERIAL	THANK-OFFERING SECY.	DATE RECEIVED
52.	Southern Illinois	Mrs. Willis Crafts	Jan. 17, 1924.
53.	Des Moines	Mrs. Emily V. Hamilton	Jan. 17, 1924.
54.	Philadelphia	Mrs. James L. Montgomery	Jan. 17, 1924.
55.	Hudson	Mrs. T. A. Stewart	Jan. 17, 1924.
56.	Allegheny	Mrs. W. H. Vincent	Jan. 25, 1924.

List Of Supplies For Monthly Program.

The Christian's Song of Thanksgiving.

Whose It It, Mine or God's?

Mrs. Morgan's Quarter.

Suppose. A talk with Myself.

How to settle the Missionary Problem.

History of the Thank-Offering.

Why I gave a Daily Thank-Offering—A Bible Book Mark.

A Daughter of Tyre.

What has been accomplished by the Thank-Offering.

Life Membership Fund.

Thank-Offering Questions for Monthly Program (10 in set).

Why three Hindu girls give Thank-Offering.

The Evolutin of the Jug Habit.

Duties of a Thank-Offering Secretary.

Lost Thank-Offering Boxes.

The Story the Thank-Offering Blanks Tell.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE.

AIM:—TO BE THE KIND OF YOUNG WOMAN TODAY THAT WILL INSURE STRONG WOMANHOOD TOMORROW.

MOTTO:—"KEEP OUT OF RUTS; A RUT IS SOMETHING WHICH IF TRAVELED IN TOO MUCH BECOMES A DITCH."

YOUNG WOMEN'S SPECIAL WORK FOR 1923—1924.

Pasrur Girl's Boarding School, India. Support asked, $4,324. Salaries of three missionaries in Home Fields: Miss Johnson: Supt. Henderson Hospital, Henderson, N. C. Mrs. Annetta Nesbitt: Matron of Dormitory, Frenchburg, Ky. Miss Sawhill: City Missionary, Spokane, Washington.

Amount asked, $2,440. Total askings, $6,764. Each society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMEN'S SOCIETIES.

Ohio First Presbyterial—Oxford Second Mile Club.

Cleveland Presbyterial—Lisbon Y. W. M. S.—20 members.

Colorado Presbyterial—Boulevard, Denver Y. W. M. S.—12 members—Pres. Mrs. Ross Chappell, 3238 Clay St., Denver.

When sending in news of a new organization, please give name of society, name and address of president and number of members. Not all reports are complete as you will discover when looking over back numbers of the Magazine. Your society may be new since last April. Have you reported it yet?

YOUNG WOMEN'S SPECIAL.

The report thus far is below that of last year. It began lower the first month and has continued so. On the first of February 1924 we were more than three hundred dollars short of February 1923, or $2275 in 1923 and $1948.12 in 1924. Perhaps you are expecting to make a last-minute surprise. Nearly every one likes a surprise so let us have it.

OUR PROGRAMS.

So many requests come for ideas on programs. Often times no information is given as to the personel of the membership. Perhaps the society is of the teen age or it may be composed of mature young women. The membership may be of the six-day-a-week busy ones or made up of those who have little outside the routine of home duties to occupy their minds. Taking all these cases into consideration, we are reasonably sure of one thing, that any one of these groups can do good program work if it decides to do so.

Our own fields should receive much study. Every member, in order to be properly interested, should have a fair idea of the work we are striving to do. the fields in which we are performing this work and the success of our efforts. She should know of the life being invested in the work at home and abroad and have some conception of the life needed to adequately maintain the work. The Women's Missionary Magazine is an efficient help and the Prayer Cycle valuable in the study of our own work. The Literature Department has much good material to help you make up a strong program.

But we would not advise a society to know only its own field. The world series is most valuable. This year the study of Japan is very interesting. If you like real study, take up "Creative Forces in Japan." If you wish to know about the women and girls principally, try "The Woman and the Leaven in Japan." If you desire something for young girls, purchase "Japan on the Upward Trail" or "Young Japan." Perhaps you prefer a home study. If you want to go in rather deep, use "The Debt Eternal." If you are of college age, try "For New America." If you have youth in mind and wish to know more of the hope of America, study "The Child and America's Future."

Shall the society prepare its program a year in advance or shall the program for the day be shaped up as the month comes in sight? The whole program will likely be stronger if a competent

committee plans it for the full year. It will at least be more uniform and of general interest. If a poor program be presented occasionally, that may be the time possible new members are visiting you. The chances are they will remain out! However the work is carried out, each day should be worthy of the subject to be presented.

How shall the program be worked out? Similar to the outline as found in the Magazine? That is very good. If you prefer to use your own indeas, your own needs may be met. Do that which seems to be best in your particular case. Some prefer speakers where they are available. Others like to use their own talent. The principal thing is to broadcast the information and gain intelligent interest on the part of your constituency thereby winning for the cause workers, contributions and prayers.

THE TEEN AGE CIRCLE.

Do you have one in your Church? Or, are you expecting those high school or upper grade girls to affiliate with the present young women's organization? Do you hear the cry of "Too many organizations already?" Can you have too many if those you have do not minister to the need of the hour and one more would do it? Is your trouble lack of a leader? There is some one just waiting for a chance to be helpful. So often we decide for others what they are able to do. We do not consult them. We say they are not interested, or are too busy or something else.

Congregations in a majority of cases look after the children, but too often there is no provision for the missionary care of those just leaving childhood and emerging into the youth of the Church. A little later, somewhere in the late teens—interest is again manifested. The claims of the Church are presented and young people are desired as Christian workers. They are sent to the summer conferences and are enrolled in college Christian associations. Suppose the missionary interest has been unbrokenly maintained from first days in the Junior society until now, everything being equal, will you not have a more finished product on which to base the missionary claim?

Take care of your girls just out of Junior society. Form a mission circle if you need it. It will belong to the Young Women's division.

"THE UNTRIED ROAD."

There is a bit of curiosity in most of us. The spirit of adventure is appealing. The little child with its curious bump is made to say "I wants to see the wheels go wound!" So our eyes brighten and we prick up our ears when an unusal opportunity, as yet untried, lies before us.

Not all curiosity is commendable. If the desire be to "just see," no good intent being in mind, there is little if any gain. If purpose, however, compels the interest, you may hope for results.

A professor is reported as saying that a great many college boys and girls come to college looking for nothing in particular and that is just what they get out of it." He continues by asking these questions: "What would you think of a hunter who went into the woods without knowing what game he was after and without having learned how to take aim?" Little thought has attended the lives of such young people. They have had everything. No sacrifice has been asked of them. An open purse has rested beside them. The past has asked nothing. The present is most kind. The future makes no appeal. They are content in their existence. Satisfied as a well fed kitten, they bask in the sunshine. No untried roads tickle their fancy. They have been robbed of their best by their forbears!

But to the red blood of youth, there is appeal. See the energy and zeal of coming scholar, scientist, naturalist, professional and business adepts, explorer and missionary of many callings! It is the unseen, the untried that beckons them on. They have anticipated bumps and discouragements and possible temporary failure, but daringly they forge ahead. Just to read the best magazines of the day of which our missionary litera-

ture is the thrilling of the thrilling is to convince one that even untried roads are passable.

Our local problems be they civic, educational, political or spiritual are big enough to challenge real courage. But we should be capable of greater things. Our motto can be: "We will not fail our Leader."

Do you sense difficulty or danger ahead? Do you fear the problems that you know you are approaching? No doubt you do and we all are much akin in this respect very often. Our experience has taught us that about the best thing to do under the circumstance is to forge ahead.

Jump into the untried road of the new year. Only this method will give us any assurance of passing the test creditably. We cannot go back. We must go forward. May we clear our untried roads so that those who follow may have a clean path up to their untried roads and be thus better fitted to be conquerors. If God trusts untried roads to us, let us be worthy of the trust and make them roads of blessed experience.

I. B. LITTLE.

Pasrur, India, Dec. 17, 1923.

Dear Friends:—

Before being compelled by the New Year to make resolution to write to you I want to get it done.

The other evening while out walking I met three little girls from the city. At one time they came to school, and of them it could truly be said that they belonged to a class which "Off again, on again, gone again" described. (They are the last now). We found a few things of common interest about which we talked. One of them was very shy. Finally another one ventured the information as to why she was so shy. She said "They have gone to the Catholics. Sometimes they are American (meaning our Mission) and sometimes they are Catholic." How true! They are anything but Christians. They are from that ward where for years and years we have given them special help and teaching, and still this is the condition. They refuse to respond. Whichever way the wind blows favorably, that is the way they go.

We have only a hundred girls this winter I am sorry to say. It is the fewest we have had for many years. There are two main reasons for it, unusually bad malaria, and increased fees. We hope to increase greatly our number by spring. Kindly pray for the District Missionaries as they try to hunt up likely girls while touring this winter. Pray also for the parents that they may be willing to make some sacrifice in order to educate their girls, and pray for the girls that they may be given a desire to come.

We are just completing the water system in the school. We have a lovely 3½ horse power American engine which is doing splendid work for us. It will provide water for the school, for the garden and for washing. There seems to be no lack of water, for pump as long and as hard as we can, we can not get it down below sixteen feet. At that level it seems to run in as fast as we take it out.

This is quite a different story from twelve years ago. Water was so scarce here then that the Mission made provision for this school to be closed and the girls provided for in Sialkot. We are glad that before that could be done the water began to come back, and ever since there has been a great abundance.

We are happy to know that during this New Year we shall have the prayers of the young women of the Church behind us. We crave them. We are thankful for them.

May God do "a new thing" in the heart of each of us this coming year.

Lovingly yours,

DORA B. WHITELY.

JANUARY MEETING.

"Enemies at Home"—Young Women's Mission Circle, Sixth U. P. Church, Allegheny.

Today, even as in the beginning, Christianity has many enemies. We need not go to other lands to find them, for they are in our midst at home, here in America, a nation which the world looks upon as a Christian Nation.

The enemies we would call particular

attention to at this time are the Mormons. Seemingly they are not a dangerous people. Some of us have heard so little about them, we have never given them a thought, but they are rapidly multiplying and spreading their beliefs.

You have, no doubt, heard the story of the origin of this religion, of the visions that appeared to Joseph Smith, the founder. The first Church was organized April 6th, 1830, with six souls and within the next year the number increased to several hundred. By opposition they were gradually pushed westward and finally settled Salt Lake City, Utah.

The chief interest today in Salt Lake City is the Temple Block. Here are many beautiful buildings, the most noteworthy being the world famed Tabernacle, where religious services are held every Sabbath afternoon, except the first Sabbath of each month, which is a Fast Day. There is also the Temple, a beautiful structure which cost $4,000,000. This building is not used as a place of public assembly nor is it open to all Mormons, but only to those who are striving to live consistently, good lives, moral and upright in their conduct and temperate in their habits. Here are performed marriages, baptismal ceremoies and other sacred rites some of which are for the dead.

There are no rented seats in any of their places of worship, no collections made nor contributions accepted. All Mormons are compelled to tithe. They have no professional or paid preachers. The presiding officer at any meeting calls upon members of the congregation, often extemporaneously, to address the people. They believe the Bible to be the Word of God as far as it is correctly translated, according to their idea of correct translation, but their faith is based chiefly upon the Book of Mormon. The President of the Church is the supreme authority in all Church matters and acts in concert with two counselors. Next them stand twelve apostles; then patriarchs; high priests; elders; bishops; priests; teachers and deacons, all of whom have duties to perform in harmony with the whole.

The foregoing, you say, is not much evidence that the Mormons are enemies of Christianity. Have you read the doctrine preached by these people? Their God is not the God of the Bible. They place the Book of Mormon above the Bible. They practice polygamy secretly. They have broken their pledge with the United States Government. To further their interests they are gradually obtaining political power.

What are YOU going to do about it? Shall our Country be known as CHRISTIAN AMERICA or MORMON AMERICA? Let us be up and doing.

NADA M. MACHER, Editor.

NOTE:—This society is trying for good things each month. It also tries to give snatches of these good things to the readers of the Young Women's Corner. Perhaps you can have an editor, too, who will give a degest of your program. G. W. Editor.

MERCER PRESBYTERIAL RALLY.

An enthusiastic rally of part of the societies was held at Shenango Church on February 5 with a large number of the women present. Mrs. C. O. Vance made us see the need and power of prayer.

Miss Margaret Burton, who had attended the W. G. M. S. Convention at Los Angeles, succeeded admirably in making live before us a Convention long past.

In the afternoon we had with us the Dr. Sawhill, who reviewed the plans and purposes of the N. W. M. and urged us to the completion of our task.

Some plans for practical work for the societies were given and we were urged to buy and have read "Save America" in the interests of prohibition.

Mrs. W. B. Anderson gave us an excellent talk on Young Women's work, full of the Spirit, and the giving of plans to carry on the work and interest others in it.

Taking 1st Cor. 3:9 as the base of her remarks, and linking this with 1 Pet. 2:9, she made us realize our partnership with Christ and to what we have been chosen.

With these things in view we should strive to have the young women organ-

ize and carry on work. She gave us very practical hints.

The Womens societies must stand back of and encourage the young women in their work. They should have a definite goal set for their accomplishment.

Some suggestions were:—Take one of the missionaries, become acquainted with the needs of her field. Pray and work that these needs may be supplied. Get the young women to feel the work is their own. Mrs. Anderson showed some bulletins, programs, prayer committees lists of objects for prayer, and told something of Philadelphia young womens work of dressing dolls, packing boxes, sending good literature, furnishing supplies for Taxila Hospital, and some of the results of their work.

Another good suggestion was having five missionary books read by each member in the year.

No meager description can give any description of the impression made by Mrs. Anderson's talk and it should result in a forward movement for the Young Women of Mercer Presbyterial. Can truly say the meeting was remarkably well attended, in spite of the fact that the rain came in great abundance just when we had to start. It was a spirit filled meeting and I am sure there were a great many things brought out that ought to give a fresh impetus to the work.

Yours sincerely,
FRANC CALDERWOOD.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

At the request of New York Presbytery a missionary was granted to work in the Italian Mission, Brooklyn, N. Y. and Mrs. Gracia Balducci was appointed to the work. She reports for the first month as follows:—

Number of calls 76. New scholars in Sabbath School 16. Started a sewing class with 18 members. Is trying to organize a women's Bible class and a mothers club. Has distributed seven Bibles and Testaments. Led five prayer meetings and attended all the other services. Mrs. Balducci has made a good beginning.

You will be sorry to learn that Miss Irene Mechlin, missionary in the 2nd Italian Church Pittsburgh, Pa., met with an accident while on her way to Church one Sabbath morning. Was struck by an automobile. While no bones were broken, she was very badly bruised. One arm became infected. She spent several weeks in the hospital and at this writing, is still unable for duty. Pray for her complete recovery.

February first Miss Elizabeth McMillan closed her work in Pueblo, Colo., a pastor now being in charge. Miss McMillan reports a growth in all departments during her stay. Twenty three united with the Church. The three missionary societies are doing good work. The Sabbath School has grown, reaching an average attendance last month of 101. Miss McMillan writes, "I have been greatly blessed in my work here, and trust that the seed sown may bring forth an abundant harvest.

Miss McMillan has been appointed missionary for Oklahoma Presbytery, and after a few weeks rest will begin work in Guthrie, Okla.

The following was written by the president of the Women's missionary society of Pueblo.

"Our communion service was held January 13th. Seven united with the Church, four by profession and three by re-profession. The evening service was in charge of Miss McMillan. She told many interesting things in connection with her home mission work.

A reception was held Friday evening January 25th. in the Church, by the women's society and the Queen Esther society in honor of Miss McMillan who is leaving to take up work in other fields.

Toasts were given from each department of the Church, expressing love and appreciation to Miss McMillan for her earnest effort and efficient work. The Lord has greatly blessed her work among us. She leaves the Church in a most encouraging condition. We all sincerely regret to see her go.

MRS. CHAS J. TRIBBLE.
President W. M. S.

Miss Ruth Elta Findley, who was formerly a missionary in the Boulevard congregation, Denver, Colo., is now missionary in Idaho Presbytery, and began work in Boise, Ida., the first of the year. Miss Findley had been in southern Calif., for a few months. She writes that she almost jumped from summer into winter or from tropical into frigid weather, as it was hovering around zero when she reached Idaho, but had experienced no ill results.

Miss Laura Sawhill continues to do the work of missionary and pastor in 4th Church, Spokane, Washington.

Miss Fay Taylor, Missionary in Puget Sound presbytery, is now working in Bellingham, Washington.

Miss Theresa Lippert, missionary in San Francisco presbytery, and who has had charge of the work in Stewart Memorial, San Francisco, while it was without a pastor, is now transferred to San Jose, Cal. Miss Lippert writes "we are happy to leave the work under the efficient leadership of Rev. Emmet Alter and his very capable wife."

Mrs. J. P. Tracy, missionary in Los Angeles presbytery, is now working in the West Washington Church, Los Angeles, also the West 49th St., Church. The latter being without a pastor, Mrs. Tracy is canvassing the district, securing data for the new pastor. Sabbath January 27th., was the banner day for attendance in the West Washington Sabbath School, 250 being present.

Mrs. Edwin C. Little, missionary among the Italians, Los Angeles writes: "The work has been so full of interest and encouragement this month, and as I write we are on the eve of Evangelistic meetings. Rev. Frank Miller, the special evangelist for children is coming, and he is so good, not only for children but for grown people too, making salvation plain and impressing them with his chalk talks. Our big event has been the entertaining of the Women's Missionary of the first Church. Forty three were present. We gave a unique program. We are studying Egypt. After a map study and a biographical sketch by one of our Italian women, we had the muezzini call to prayer and all the postures by one of our women. Miss Alda Atcheson trained these last two. It was very impressive. We then served tea and Italian cakes and candy. Our young girls dressed in Egyptian costume helped serve. It was quite a success and the ladies were delighted. We used our new dishes and showed them our beautiful and well equipped rooms. Two new members in Sabbath School and two new on cradle roll, from new homes. Average attendance at morning service 52. You will hear results of our evangelistic meetings next month."

Will you not pray earnestly for each of these workers?

JUNIOR MISSIONARY MAGAZINE

MRS. JOSEPH M. HEAGEN.
Editor and Business Manager.

200 Greenside Ave., Cannonsburg, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Mrs. Joseph M. Heagen, Bus. Mgr.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Four young ladies have been elected to go out to the various fields in September, if the Lord will. We are hoping that many others will hear His voice and answer His call. It will take two more to fill the vacancies that exist, so that the work will not be benefitted much, except that there will be no vacancies, if we just send out six this coming Autumn. We are praying for doctors, for graduate nurses, for normal teachers, for normal kindergartners, and, of course, for evangelistic workers, but the classes mentioned above are those we are most in need of. Pray that the Lord will send out doctors this year. Dr. White comes home very shortly and that will leave Dr. Hunsberger all alone in India with four hospitals and seven dispensaries. At last writing Dr. White was recovering, although she had been very seriously ill. Much prayer was had, and the Lord heard and answered.

Miss Mabel Stewart of India is somewhat better. We are praying that she may be able to return to the land she loves so well in the Autumn of 1924.

Miss Harriet Jongewaard and Miss Jane Martin are also recuperating. Both have had serious operations, but in answer to the prayers the Lord seems to be restoring them to normal health.

These three last young ladies all belong to India where they all have done fine work.

Miss Emma Dean Anderson reports that she has made arrangements for sailing the first week in April. She is staying over her usual furlough period in order to see that the water plant is properly installed in the home for women at Gurdaspur.

Ruth Work, of Egypt, is now in Berkeley, California. She has been taking special treatment there. Her last letter gives us the glad intelligence that she has discarded her crutches and is now able to walk with a cane, for which we are all very thankful and grateful. The prayers that ascended from Egypt and this land for this experienced worker have been heard, because the Lord is gracious and full of mercy.

The Misses Josephine Martin, Jane Martin, and Roxie Martin, and Ida Whitesides are all in attendance at the White Bible School. Miss Jane Martin has recovered enough to go to a convalescent home in White Plains for a little while.

The Minutes of the annual meetings of the Association in the Sudan and in India have both reached us in good shape. We are now anxiously awaiting the arrival of the estimates from all our fields.

A letter from Dr. Grant of our Tanta Hospital, Egypt, inclosing his annual report, says that the number of patients was twenty per cent more in 1923 than in 1922 and the fees proportionately greater. He seems to think that they are badly in need of another story in the men's department of the hospital, and a dormitory for nurses.

Mrs. McCleery, of Doleib Hill, Sudan, has been in Columbia Hospital for some weeks, but is getting along very nicely. We expect that she will be in her home before this Magazine reaches you.

Miss Soule, of Nasser, has been having an attack of asthma, but at last reports was recovering.

MAY DOCTORS AND NURSES HEAR THE CALL!

Where are the nurses to fill the vacancies? In Doleib Hill there is neither doctor nor nurse, and in Nasser Dr. Maxwell and family are expected to come home this Spring. There will be no doctor there and everything will depend upon Miss Soule. Where are the doctors and the nurses to fill the vacancies that occur? It is our fixed conviction that wherever we send one nurse we should have two, so that when one comes home on furlough the work would not have to be abandoned. Pray for doctors and nurses.

A letter from Dr. W. B. Anderson from Addis Ababa says that the amount of work accomplished by Dr. Lambie in the capital of Abyssinia is marvelous, that he had no idea so much could be completed in eighteen months. The entire foundation for the hospital is now in and they are busy working on the first floor. Mr. Douglas and Mr. West will have charge of the work during

Dr. Lambie's visit to Sayo and Gore, where Dr. Anderson thought he should go.

Dr. Lambie writes that he had had the High Priest, Abuna Mattheos, as a patient. He is past three score years and ten and has suffered for many years with rheumatism and a weak heart. They had a consultation two days before he wrote, and all agreed that the treatment was the best that could be had. Pray that Dr. Lambie's treatment of this man may be blessed and that he may learn of the Great Physician.

The following quotation is from Dr. Lambie's recent letter, "The engine and sawmill that you sent out is a very great saving and I think will soon pay for itself. The wood here is so irregular, even when we get it from the Swiss lumber men, and the making it even takes so much extra labor. The sawmill and planing mill does the work of about fifteen men, so you can see what a tremenduous help it is to us. Not only that, but it does the work better. It is working every day from morning until night. If it doesn't break down or something, we can easily make up the price of it in the saving effect in the building of the hospital."

"Both the commissioners were very well pleased with the proposed site for the Girls' School. It lies along the main road and is well drained. In every way it is a most desirable property. Dr. Anderson is enthusiastic about its purchase. There is another piece of property right behind our hospital that we need to straighten out our place. I think I can buy it for six or seven hundred American dollars. The commissioners thought we should have it by all means. The hospital property now is inclosed with sticks of eucalyptus branches stuck in the ground and tied together with rope. This makes a fairly efficient fence, but one has to remake it from year to year. This is considerable expense and although up until now it has cost little, except the labor, because of the number of trees we have cut down, yet in future years when we have to buy the trees it will be considerable annual expense. From this one can easily see that in a few years one would spend more to keep up this kind of a fence than in putting up a stone wall around the property, which would be permanent and would require very little repair, if properly constructed. From a standpoint of beauty the wall would be much nicer than these irregular sticks. From a consideration of these points it seems to the delegation and to ourselves it would be highly desirable, to say the least, to put this stone wall around the property at the very first opportunity. If we could get this wall, it would shut us off and allow us to continue on our way in a much more tranquil manner before any opposition to our work would develop, if indeed opposition to our work does develop. It would be necessary to go down two feet for foundation and then six feet above the ground, and about two feet thick. I am unable to tell you how many meters it will be because we have not yet measured it."

"Ras Tafari spoke to Dr. Anderson the evening we dined with him and said he was very anxious to have the girls' school started."

"We have a good well. The water is fine. We are casing it in with a stone wall and it will be finished next week. It is eighty feet deep, with six feet diameter, and the water would cover a man's head. We will go deeper as soon as we get the pump."

"Another remark concerning the wall. The importance of having a good enclosure around property in this country where a title to land depends so much upon improvements that are made on the land. In other words, the mere fencing of a property with a stone wall is almost equal to a good title. If any question arises as to the owner of the property, one simply says, 'I put this stone wall around the property. I did not do it in the night and it was not completed in two or three days. If those who are questioning the title have any objections they should have made them then, not now when our work is completed.' This sort of reasoning, although it would not mean anything in America, means a very great deal in Abyssinia."

This remark about a stone wall applies to Egypt as well as Abyssinia. We are told that if we had had a stone wall around our entire seven acres, which was bought for the site of the Tanta Girls' Boarding School, the municipality could not have run streets through it as they did.

PRAY YE.

Pray for a blessing upon our entire Church. Pray that the plans of men may not prevail, unless they are the plans of our heavenly Father. Pray that those upon whom the responsibility of voting for change of creed and worship may be led by the Spirit of God so that our Church may not drift.

Pray that the New World Movement pledges may all be faithfully paid, so that the work undertaken with the assurance that we were to have eleven million will not becrippled or hindered.

Pray that Dr. Sawhill may be kept in health and strength in his long itinerary in the interest of the New World Movement and the upbuilding of the Kingdom.

Pray that the Lord will send nurses and doctors and teachers and evangelists whom He has called and commissioned to enter foreign service.

Pray that sufficient money will come into our treasury to erect all the necessary buildings in Addis Ababa, which has no part in the New World Movement fiances because it was not included in the survey.

Praise the Lord for the wonderful Thank Offering that has been given in 1923. In spite of adverse criticisms upon the Thank Offering the Lord has added His seal to our method of work and has given some of our Presbyterials the largest Thank Offering in their history.

Praise Him for answered prayers, for restoration to health of Miss Work, Miss Martin, Miss Jongewaard, Mrs. Milliken, and others. Praise Him for increasing opportunities for service. Praise Him for the health and the power of the Spirit that has accompanied Dr. Anderson and Dr. Cleland in their journey through the mission lands. Praise Him for the wonderful work that He has committed to the hands of the women of our Church and for His continued blessing thereupon.

ISAIAH 41:6 FUND.

ALL APPLICATIONS FOR HELP FROM THIS FUND SHOULD BE FILED EARLY IN MARCH OR APRIL. THE REQUEST MUST COME OFFICIALLY FROM PRESBYTERIAL OFFICERS. PLEASE STATE NAME OF DELEGATE CHOSEN WITH HER ADDRESS, TOGETHER WITH THE AMOUNT NEEDED FOR RAIL ROAD EXPENSES.

WHEN THE APPLICATION IS ACTED UPON FAVORABLY NOTICE WILL BE SENT TO THE ONE IN CORRESPONDENCE. CHECKS WILL BE MAILED IN TIME FOR THE DELEGATE TO REACH PITTSBURGH FOR THE OPENING SESSION OF THE CONVENTION.

MRS. ADA KERR WILSON, Chairman.
MRS. J. B. HILL.
MISS IDA B. LITTLE.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

The usual reports were received from nearly every station. They all show a larger enrollment than any previous year. The dormitories are so full that it will be almost impossible to receive another one. This, in face of the hard times so prevalent in nearly all the communities.

The Societies have been most generous in their contributions of second hand clothing, which is always needed and most gladly received. Boxes and barrels were received from Pawnee City, Neb. Princeton, Ind. Eskridge, Kansas, Sandwich, New Concord, O., Cambridge, Mass., Ingram, Pa., 6th Pittsburgh. One very valuable box from Hamilton, O., to Bluestone Mission, was lost in transit. It was sent last October and to date no trace of it has been found. In addition to these contributions, a very fine Singer sewing machine was sent to the sewing department at Henderson, by the Young Women's Society of the 6th Pittsburgh, as a Memorial to Miss Murdock, one of their members, who has answered the summons "Come up higher."

Mr. F. L. Bennett reports the loss of a cow. A man who worked on the farm some time, took a cow belonging to us and sold it to a cattle dealer, representing it as his. Before it was missed, several people told Mr. Bennett the man said "The board did not have law suits" and he boasted he could take the cow and there would be nothing done about it. While the board prefers a peaceful ministry as a religious organization it is needless to say action was necessary in a case of this kind.

There were no serious cases or operations in any of the Hospitals during the month. Miss Beatrice Leland the new Supt. of Knoxville College Hospital is doing a good work, not only will the patients but with the 5 young girls in the Training Class with whom she worship twice a day in her office. The prayers these girls offer for her, are among the best things she has for encouragement in her work.

I am enclosing a letter from J. N. Cotton of Canton Bend, Ala., which will give an insight into the kind and quality of work we are doing in our sewing departments. After reading this letter, can any one doubt that what we are doing for our colored children is not worth while?

Camden, Ala.,
Jan. 31, 1924.

Mrs. Ada Kerr Wilson,
Wilkinsburg, Pa.,
Dear Friend:—

The reports as found on the report-blanks are about the same each month. While the children do well in the work, of cooking and sewing. Plain domestic work is what we stress here. Sewing, such as is needed in the homes, patching, dress making of the plain variety, cleanliness, and neatness in person and habits. Dress making as the term usually means, is not attempted here, as we have no students advanced above the eighth grade.

The same idea is carried out in the domestic department. Just plain every day cooking and house keeping. Fact is that is what is needed among the people. The girls introduce the good work in their homes. It is needless to say that a wonderful change is being worked in the community by these departments. The health of the children is so much better. Less chills and fever. Proper chosen and well cooked food gives the children resisting force to throw off the poison of malari. There is not one tenth as much sickness among the children as there was years back, before domestic industry was taught. So with the older people. Not so much poverty as the things cooked and the way they were prepared. Children look so much better, and are so much brighter in their lessons, with the energy on the play grounds, and their work at home. A community of good healthy children, clean and neat is what the sewing and domestic departments have accomplished, and, of course, cleaner bodies and cleaner minds as well.

Yours truly,

J. N. COTTON.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 5 Trenton Ave., Wilkinsburg, Pa.

Our Indians at Simnasho have had some real winter weather. The last night of the old year it was 30 below zero. Mr. Matthews writes we are very thankful that this extreme did not last. It moderated and snowed about twelve inches on Tuesday, enough for very good sleighing. We were out in the sled today Jan. 4th and made a few calls in homes where there is sickness.

"We are all rejoicing that the new farmer and his wife are Christians and are thankful that the Lord has opened the way for their coming here."

"We had our usual Christmas tree and Christmas program. There were exactly two hundred present and we gave out exactly two hundred sacks of candy there were about fifteen men who did not get a sack and they were disappointed too."

The report for the month of Dec.—Pastoral calls 48. Preaching services 5. Sabbath School services 5. Average attendance for the month 44.

Just a line to let you know that the quilt pieces came all right and thank you for them. We are wondering how you come to get such fine pieces. Some of the Indian women will be wondering too I expect. Well I will tell you, the thanks should be given Miss Trimble in our Literature department, but she like many other of our kind friends did not send her name and address.

Letter from Mrs. Barr.

Christmas is over once more and the Mission folks seem glad. The societies remembered us in a abundant measure. I wish you could have seen the Church newly decorated with the beautiful festoons and holly wreathes (with a bell on each one) in the windows. The tree was the marvel of all. It was weighted down with all sorts of pretty things bags, toys, bunnies, brownies, ribbons, and babies some of them with almost a human cry. All seemed to be much pleased. I think every little girl received a doll of some description.

The friends were so good to our older people also. One society sent quite a number of heavy outing flannel underskirts. This pleased the women. When the skirts were all placed, we had enough of the dark flannel to give to those who did not get a skirt.

The white people had a community dinner Christmas which kept them from the entertainment but we had a house full and a nice program.

I wish you could all see the Mission property in its new dress. Mr. Barr finished the Church last week, he put the strips and quarter round on.

We enjoy our new linoleum in the kitchen also the congoleum art carpet in dining room. The work seems easier when you have a cheery place in which to live and work.

Mr. Barr reports 55 Pastoral visits, 12 cases of sickness and 2 deaths 10 preaching services, 3 prayer meetings and 3 Sabbath School sessions collections amounting to $13.95.

Fifteen dollars and many packages were sent for the Indians. These were carefully given out and the money was used to pay for the treat.

Tama.

Every family on the reservation were represented at our Christmas dinner. There were presents for all the children and plenty to eat.

Our son Kenneth from Ames came over to help us. Mr. and Mrs. Fox day school teacher and wife, Mr. and Mrs. Filbert Indian farmer and wife, Mr. Parkhouse of Traer and daughter Mary all came and rendered splendid service.

Mr. Smith made 50 Pastoral calls, 45 Camp visits, 26 calls on the sick. Average attendance at Sanitorium eighty, reservation 20, Jr. Fox School 26, Jr. M. S. 30.

Eight preaching services were held, eight Sabbath School sessions and eight Jr. Missionary meetings.

MRS. R. G. SMITH.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

In ordering literature supplies, be careful to use the following titles and those given in the catalogue so that no mistake will be made in filling your order.

STUDY BOOKS AND HELPS, 1924.

Senior—Foreign

Creative Forces in Japan. Cloth, 75c.; paper, 50c.

How to Use "Creative Forces." 15c.

Leaflets—

- The Gospel for Industrial and Social Problems, 2c.
- The Country and Its Interesting People, 2c.
- A Nation at School—Religious Faiths, 2c.
- Mrs. Happiness Everlasting, A Bible Woman in Japan, 3c.
- In the Land of the Rising Sun, 5c.

Dramatics—

- Sunlight and Candelight, 25c.

Junior—Foreign

The Honorable Japanese Fan, Paper only, 40c.

Manual for Leaders Using "The Honorable Japanese Fan." 15c.

Japan Primary Picture Stories. Per set, 50c.

Picture Sheets:—

- The People of Japan, 25c.
- Boys and Girls of Japan, 25c.

Dramatics—

- Alice Through the Post Card, 15c.

Senior—Home

The Debt Eternal, Cloth, 75c.; paper, 50c.

Suggestions for Leaders using; "The Debt Eternal," 15c.

Junior—Home

Better Americans, 60c. Complete plans for the study of "Better Americans" are included in the book.

Picture Sheets—

- Americans at Home, 25c.
- Children of the City, 25c.

New Presentations and Leaflets.

Is It Nothing to You? (Junior presentations) 10c. each, $1.00 per doz.

Tithes and Offerings. (A Stewarship play) 5c. each, 6 copies for 25c.

Tithing, 2c.

How Can a Woman Tithe? 2c.

Render Unto The Lord, 2c.

The Wonderful Name, (A Christmas pageant), 5c.

Star-Light Time (A Christmas pageant), 5c.

New Home Literature.

College Girls' Summer Diary, 10c.

Migrant Workers in Harvest and Cannery, 10c.

Hand-Picking in Home Missions, 2c.

Is America Part of the Non-Christian World? 3c each; 30c. per dozen.

First Second and Third of Missionary Literature, 3c.

Have You Ordered Your Prayer Cycle for 1924?

10 cents each; $1.00 per dozen.

There are fifty-eight persons working in our foreign fields this year whose names did not appear in the 1923 Prayer Cycle, and sixty-eight persons working in our home missions whose names did not appear in last year's Cycle. There are ten new foreign stations that have never before been occupied. Shall we pray for all these by name this year? They expect it. They represent us in these stations. We owe it to them. Use a Prayer Cycle and pray for them at least once every month this year.

We are advertising in the above list two Christmas pageants. You may think it strange to be advertising them in March, but we did not discover them till it was too late for the 1923 Christmas season, but decided it wise to prepare early for 1924. The pageants are simple but very attractive. "The Wonderful Name" is for children, and "Star-Light Time" is for young women.

We are also advertising some new Stewardship literature. In addition to the above, we have a new book, "Women and Stewardship," priced at 25c. It is a course of six studies prepared especially for women, by Mrs. Ellen Quick Pearce. It answers many of the questions that have vexed women in their effort to have a personal place in the program of the Kingdom. The chapters are short but comprehensive and may be used in class or discussion groups. We will hope to receive many orders for these books. "I have a stewardship entrusted to me."

BIBLE READINGS FOR WOMEN'S AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

ANSWERS TO QUESTIONS 101—125.

101. 2 Kings 6:17.
102. 1 Kings 16:34; Josh. 6:26.
103. Dan 2.
104. Judg. 9:5.
105. Ex. 17:8. Deut. 6:19.
106. Gen. 29:20.
107. 1 Kings 16:9, 15.
108. Gen. 5:19.
109. Gen. 44:2-12.
110. Neh. 5:13.
111. Gen. 5:24; 2 Kings 2:11.
112. 2 Kings 7.
113. Judg. 13:18-20.
114. Gen. 16:11, 12; 17:20.
115. 2 Chron. 18:33.
116. Judg. 16:5.
117. Deut. 34:6.
118. Neh. 9:21.
119. Judg. 11:30, 31, 39.
120. Judge. 4:8, 9; 5:26.
121. Judg. 4:21; 9:52-54.
122. 1 Sam. 11:12, 13.
123. Judg. 7:13, 14.
124. Judg. 9:7-21.
125. Judg. 16:28-31.

QUESTIONS FOR MARCH.

126. Who saw a whirlwind break rocks in pieces?

127. When did the women devour their own children?

128. What general went to battle with 900 iron war chariots, but lost the battle and his life?

129. Who were taught with thorns and briers not to refuse provision to a friendly army?

130. What man had thirty sons who owned thirty cities?

131. Who had an idol made of stolen silver, stolen from him?

132. What city was lost for the lack of ten good men?

133. Which tribe of Israel was noted for its left handed warriors?

134. In whose army did the soldiers each carry a branch of a tree and why?

135. What great city was saved from destruction because it repented?

136. What bad woman saved her own life and that of her family by repenting and became the ancestress of Joseph, the husband of Mary, the mother of our Lord?

137. What general won a crown of gold and jewels for his king?

138. Who sold his life for some gold, silver and a garament?

139. Who received baskets of the heads of princes?

140. Whose life depended on a golden sceptre?

141. What great queen was eaten by dogs?

142. Who won a wife by capturing a city?

143. What greatly loved woman was buried at Bethlehem?

144. What great general lost the ambition of his life by losing his temper?

145. Who had quail for dinner every day for a month?

146. Who blessed a younger brother in preference to the elder by mistake, and who purposely blessed a younger brother before the elder?

147. What trapped army saw the smoke of their burning city rise behind them, and what became of that army?

148. What king had a house made of ivory?

149. When did a pot of oil save two boys from slavery?

150. What Psalm has eight verses for each letter of the Hebrew alphabet?

BIBLE READINGS.

1. Healing of the Centurious servant—Matt. 8:5-13; Luke 7:1-10.

2. Raising of the widow's son—Luke 7:11-17.

3. Messengers from John the Baptist and subsequent discourse—Matt. 11:2-19.

4. Luke 7:18-35.

5. Favored cities of Galilee upbraided—Matt. 11:20-24. Call to the meek and suffering—Matt. 11:25-30.

6. Anointing of the feet of Jesus at the Pharisee's table—Luke 7:36-50. Jesus with the twelve makes a second circuit in Galilee—Luke 8:1-3.

7. The healing of a demoniac. Blasphemous scribes and Pharisees reproved—Matt. 12:22-37.

8. Mark 3:19-30; Luke 11:14-23.

9. The sign of Jonah. Answer to the scribes and Pharisees who seek a sign—Matt. 12:38-42; Luke 11:16, 29-32.

10. The Unclean spirits return. A reflection of our Lord—Matt. 12:43-45; Luke 11: 24-48.

11. The light of the body. A reflection of our Lord—Luke 11:33-36. The true disciples of Christ; His nearest relatives—Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21.

12. At a Pharisee's table, Jesus denounces woes against the Pharisees and others—Luke 11:17-54.

13. Jesus discourses to his disciples and the multitude—Luke 12:1-21.

14. Luke 12:22-48.

15. Luke 12:49-59.

16. The Galileans that perished. The barren fig tree—Luke 13:1-9.

17. The parable of the sower—Matt. 13: 1-23.

18. Mark 4:1-20.

19. Luke 8:4-15.

20. Parable of the candle hid under a bushel—Mark 4:21-25; Luke 8:16-18.

21. Parable of the wheat and tares—Matt. 13:24-30.

22. Parable of the growth of the seed—Mark 4:26-29. Parable of the grain of mustard seed—Matt. 13:31-32; Mark 4:30-32.

....23. Parable of the leaven hid in the meal —Matt. 13:33. On the teaching by Parables —Matt. 13:34-35; Mark 4:33-34.

24. Parable of the wheat and tares explained—Matt. 13:36-43.

25. Parable of the hid treasure, the pearl and the net—Matt. 13:44-53.

26. Jesus directs to cross the lake. Unready disciples—Matt. 8:18-23; Mark 4:35-36; Luke 9:57-62; Luke 8:22.

27. Jesus stills the tempest—Matt. 8:24-27; Mark 4:37-41; Luke 8:23-25.

28. The two demoniacs of Gadara—Matt. 8:28-34; Matt. 9:1; Mark 5:1-21.

29. Luke 8:26-40.

30. Levi's feast—Matt. 9:10-13; Mark 2:15-17; Luke 5:29-32.

31. The disciples of Jesus fast not. Garments and bottles—Matt. 9:14-17; Mark 2:18-22; Luke 5:33-39.

PLANS AND PROBLEMS.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

"Away in foreign lands they wondered how
Their simple words had power;
At home, the Christians, two and three,
Had met to pray an hour."

"COME YE APART" TUESDAY 10 A. M.

Activities for March.

March is the end of the year. We have not reached ALL we planned but it is well to measure how far ahead we are or how far behind! Reports do not tell ALL but they tell something. Then, also MARCH is the month to make your plan for the NEXT year. Reports and election of officers are the two most important events in March.

Reports, Reports, Reports.

March 31, 1924 is the end of the year Mail your report that day. Follow directions carefully. Use pen and ink. Write PLAINLY. Fill EVERY space. ALL are necessary else they would not be there. Consult your treasurer as to moneys sent. DO NOT TRUST TO YOUR MEMORY. A well filled blank tells of ALL your work.

A president writes "'Would it not be well to make mention in the Magazine that the president and secretary see to it that EACH officer makes a FULL REPORT, especially the MAGAZINE subscriptions and not deprive the Presbyterial of deserved credit. Two of our splendid societies failed to report MAGAZINE subscriptions, yet I know some of them are subscribers." A presbyterial secretary also says that sometimes she has to use last year's report to complete her blanks. MAKE A FULL REPORT and see that it is ACCURATE.

Election of Officers.

DO you elect your officers the easiest way? This may be for YOUR society the reelection of every officer. Again it may be to fill EVERY office with new women to "pass around" the burden of office. Neither is ideal. Some new and

some old, is much better. You have heard me say that a president should not serve less than two years. Indeed some Presbyterials and societies are now electing their president for two years. A president should however not serve more than four or five years. A good secretary may be reelected oftener than that and a good treasurer should be kept in office.

Elect a full list of officers THIS year. That means a Magazine Agent, an Extension Secretary, a Literature Secretary, Junior Superintendent, and also one for LITTLE LIGHT BEARERS. Our Little Light Bearers is one of the easiest and most neglected departments we have.

"The future lies with those whose eyes
Are wide to the necessities;
And wider still, with fervent will,
To all the possibilities."

Think of the future before the boys and girls and all the possibilities for SERVICE. You ought to be glad of the chance to teach them the Bible and to introduce them to the men and women who are carrying the Gospel to needy people at home and abroad. You have the opportunity to open their eyes to "Open door" waiting to be entered.

Excuses.

Some of you are already planning what you will say when they ask you to continue in the office you hold or take up a new task. As a cure for EXCUSES I suggest that you read in concert this little poem by Paul Lawrence Dunbar.

Get Somebody Else.

The Lord had a job for me,
But I had so much to do;
I said, "You get somebody else,
Or wait till I get through."

I don't know how the Lord came out,
But he seemed to get along;
But I felt kind o'sneakin like,
Knowed I'd done God wrong.

One day I needed the Lord,
Needed him right away;
But he never answered me at all,
And I could hear him say

Down in my accusing heart,
I've got too much to do;
You get somebody else,
Or wait till I get through.

Now when the Lord has a job for me
I never tries to shirk;
I drops whatever I have in hand,
And does the good Lord's work.

My own offairs can run along,
Or wait till I get through;
Nobody else can do the work,
The Lord has laid out for YOU.

—Paul Lawrence Dunbar.

Sweet Fragance.

This morning as I sat down at my desk to open my letters I noticed a faint perfume and as I opened letter after letter it grew sweeter and more distinct. At last I stopped to find out what it was and where it came from and there in the letter from the correspondent for the Prayer Group in Albany Oregon was a little bit of lavendar hidden away. At once I thought of the prayers of our Prayer Groups and devoted women as "sweet incense" rising before God.

THE WOMEN'S MISSIONARY MAGAZINE IN EVERY HOME OF THE
UNITED PRESBYTERIAN CHURCH
SUBSCRIPTION PRICE ONE DOLLAR PER YEAR

Treasurer's Report For October and November, 1923.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Womens' Asso Work			Isaiah 41:6	Temperance	New World Movement	Miscellaneous	TOTAL
											Orphans' Home	Home for Aged People	Columbia Hospital					
Albany	131.40	40.00			30.00													201.40
Allegheny	485.00	552.00	194.00	103.00	143.00	42.00			17.00					21.00	17.00	600.00		2174.00
Argyle			300.00															300.00
Arkansas Valley	5.00	138.00		2.00	2.00	4.00			4.00						3.00	167.00		325.00
Beaver Valley	193.00	498.00	208.00	15.00	80.00	15.00	13.00		5.00						4.00	25.00		1056.00
Big Spring	37.00	103.00	47.00															187.00
Boston	110.00		20.00	11.00	10.00													151.00
Butler	83.00	237.00	80.00	30.00	14.00	28.00		10.00	22.00		205.00			7.00	7.00	50.00		773.00
Caledonia	97.00	156.00	156.00	1.00	11.00	1.00		100.00	1.00				10.00		1.00			534.00
Cedar Rapids	5.00	145.00	5.00	44.00		1.00	4.00	23.00	2.00							148.00		377.00
Chartiers	85.00	585.50	238.00	19.00	30.00	9.00	10.00	55.00	8.00	4.00	1.00	1.00	1.00	22.00	3.00	264.00		1335.50
Chicago		200.00																200.00
Cleveland	356.00	505.00	159.00	55.00	41.00	42.00	1.00	62.00	30.00				5.00					1256.00
College Springs	54.00	442.00	40.00	8.00	13.00	16.00	19.00	15.00		3.00		6.00			16.00			632.00
Colorado	28.00	212.00	19.00	5.00	8.00	7.00	10.00	37.00	8.00						6.00			340.00
Conemaugh	21.00	222.00	12.00		11.00					2.00	3.00			3.00	1.00			275.00
Delaware		150.00	20.00	10.00				20.00										200.00
Detroit	37.00		5.00	10.00	25.00	23.00			5.00					5.00	15.00			125.00
Frankfort	17.00	108.00	3.00							1.40				1.40				130.80
Garnett	5.00	27.00	10.00		5.00													47.00
Hudson	113.00	104.00	28.00		15.00		10.00											270.00
Idaho	14.00	14.00	9.00	3.00	5.00	3.00	7.00	9.00	4.00	1.00			1.00	2.00	1.00			73.00
Illinois Southern		372.00									6.00							378.00
Indiana	4.00	77.00	40.00		7.00													128.00
Indiana Northern	20.00		5.00	5.00	5.00													35.00
Kansas City		76.00															1000.00	1076.00
Keokuk	5.00	90.00	39.00	10.00	4.00	3.00			2.00	1.00	2.00	2.00		3.00	1.00	5.00		167.00
Kiskiminetas											52.00							52.00
Los Angeles	94.00	400.00	83.00	42.00	16.00	28.00		44.00						5.00	6.00			718.00
Mansfield	2.00	18.00	2.00	2.00	2.00													26.00
Mercer		275.00			32.00													307.00
Monmouth	15.00	120.00	20.00	7.00	22.00	7.00		27.00							2.00	197.40		417.40
Monongahela	329.00	1518.00	500.00	140.00	320.00	35.00		175.00	70.00	35.00				90.00	25.00			3237.00
Ohio First	107.00	200.00	66.00	2.00	4.00	10.00	3.00	6.00	2.00						1.00	152.00		553.00
Omaha	5.00		30.00	16.00	3.00											150.00		204.00
Pawnee	13.00	135.00	19.00	12.00	15.00	5.00			1.00							77.00		277.00
Philadelphia	365.00	450.00	485.00	18.00	135.00	14.00		70.00	14.00					6.00	10.00			1567.00
Rock Island	36.00		11.00	8.00	18.00	2.00		16.00										91.00
San Francisco	16.00	199.00	6.00	3.00	11.00													235.00
Spokane		40.00																40.00
Texas	2.00	45.00	2.00	2.00		2.00												53.00
Uncompahgre	15.00	30.00													4.00			49.00
Westmoreland	214.00	480.00	214.00	79.00	53.00	6.00	25.00		94.00					2.00	4.00			1171.00
Xenia	99.00	809.00	81.00	13.00	61.00	14.00	5.00	26.00	13.00	2.00				4.00	2.00	2.00		1131.00
Cochranton & Utica Congs.		250.00																250.00
A Friend		134.00																134.00
Rev. J. K. McClurkin, D. D.		1600.00																1600.00
New Wilmington Cong.		400.00																400.00
North Bend Cong.		175.00																175.00

Mr. & Mrs. E. C. Ramsey		800.00															800.00
Rochester, N. Y. Cong. & B S		100.00															100.00
Sparta Cong.		200.00															200.00
First Toledo Cong.															133.33		133.33
Traer Cong.		150.00															150.00
Walton S. S.		100.00															100.00
Parsonage Repayments						3287.40											3287.40
Annuities																11150.00	11150.00
Returned on Loans																1100.78	1100.78
Industrial Dept.					25.00												25.00
Interest										1728.08							1728.08
India Permanent Equip.																192.00	192.00
Investment Income																5598.49	5598.49
Legacy																10.20	10.20
New World Movement Com.															9587.37		9587.37
A. B. Hamilton			100.00														100.00
Fred C. MacMillan	150.00																150.00
A Friend of Missions	500.00																500.00
Mrs. Jas. Edwards	100.00																100.00
John W. Dixon, M. D.	100.00																100.00
Individuals, Classes, So. etc.	296.60	10.00	55.00		50.00			25.00	5.00								441.60
Refunds	1076.25	100.50	167.52													273.10	1617.37
TOTAL	5440.25	13792.00	3478.52	675.00	1226.00	3604.40	107.00	726.00	307.00	1777.48	269.00	9.00	17.00	171.40	129.00	11558.10	19324.57	62605.72

MRS. J. B. HILL, Treasurer, 1531 Denniston Ave., Squirrel Hill Sta., Pittsburgh, Pa.

WOMEN'S GENERAL MISSIONARY SOCIETY.

OFFICERS OF CONVENTION TO BE HELD AT PITTSBURGH, PA., JUNE 6-10, 1924.

President: Mrs. W. E. McCulloch, 842 S. New Hampshire, Los Angeles, Calif.
First Vice President: Mrs. R. R. Kerr, Martins' Ferry, Ohio.
Second Vice President: Mrs. J. F. Black, Waterloo, Iowa, R. 5.
Secretary: Miss Lillian M. Robertson, 5 W. 65th St., New York City.

LOCAL EXECUTIVE COMMITTEE.

Mrs. George S. Sands, Chairman, 218 N. Dithridge St., Pittsburgh, Pa.
Mrs. William Campbell, Vice Chairman, 5845 Marlboro Ave., Pittsburgh, Pa.
Mrs. Robert S. McCague, 409 Morewood Ave., Pittsburgh, Pa.
Mrs. G. E. F. Gray, 1201 South Negley Ave., Pittsburgh, Pa.
Mrs. George A. Long, 6941 Thomas Blvd., Pittsburgh, Pa.
Miss Clara J. Wilson, 150 N. Craig St., Pittsburgh, Pa.
Mrs. J. V. Gilfillan, 101 Cedar Blvd., Mt. Lebanon, Pittsburgh, Pa.
Mrs. W. A. McRoberts, 527 Lovelace St., West End, Pittsburgh, Pa.

PARSONAGE DEPARTMENT.

Mrs. J. D. Sands, Parsonage Secretary, 123 Roup St., Pittsburgh, Pa.

PARSONAGE REPORT

For the Month of September.

Scotdale, Pa.	$ 94.17
Akron, O., First	.50
Toledo, O., East	23.55
Oklahoma City, Okla.	30.26
Philadelphia, Pa., Twelfth	70.63
Montross, Colo.	70.63
Ambridge, Pa., Economy	26.00
Monessen, Pa.	80.04
Moundsville, W. Va.	70.63
Cincinnati, O., First	40.00
Oneonta, N. Y.	27.75
Hutchinson, Kans.	83.25
Tulsa, Okla.	82.40
Norfolk, Va.	164.79
Spokane, Wash., Second	82.39
Hepburn, Iowa	58.85
Indiana Harbor, Ind.	105.94
Chicago, Ill., Montrose Ave.	90.00
Donora, Pa.	300.00
Luxor, Egypt	180.00
Roberts, Idaho	27.75
Youngstown, O., Lansingville	212.14
East Liverpool, O., Second	235.09
Kenton, Ohio	75.33
Cleveland, O., Brooklyn	82.40
East Toledo, O.,	23.55
Akron, Ohio, First	74.50
Mounmouth, Ill., West Side	83.25
Savannah, Ohio,	53.00
Seattle, Wash., Olympic Court	75.34
Chicago, Ill., Eighth	41.63
Cleveland, Ohio, Second	160.67
Ewing, Nebraska	55.50
Riverside, Calif.	111.00
Youngstown, O., Brownlee Woods	154.66
Oskaloosa, Iowa,	2.68
Cincinnati, O., First	40.00
Grinnell, Iowa	55.50
Barstow Colony, Calif.	41.63
Total	$3,287.40

PARSONAGE REPAYMENTS.

Dec. 27, 1923 to Jan. 30, 1924.

East Toledo, Ohio	$ 23.55
Kenton, Ohio	75.33
Meridian, Pa.	1237.60
Roberts, Idaho	27.75
Monroe Memorial, Akron, Ohio	49.95
North Avenue, Baltimore, Md.	155.40
Burlington, Wash.	141.34
Savannah, Ohio	53.00
Weiser, Idaho	226.02
Monessen, Pa.	80.04
Four Mile, Pa.	111.00
Brownlee Woods	154.66
Grinnell, Iowa	55.50
Oskaloosa, Iowa	51.31
Lakewood, Cleveland, Ohio	141.25
Knoxville, Pittsburgh, Pa.	70.63
Ontario, Oregon	60.00
Second, Cleveland, Ohio	159.67
Riverside, California	55.50
Cincinnati, Ohio	40.00
Sebring, Ohio	55.50
Barstow Colony, California	41.63
Economy, Ambridge, Pa.	52.00
Military Avenue, Detroit, Michigan	80.04
Ewing, Nebraska	55.00
Montrose, Colorado	70.63
East Toledo, Ohio	23.55
Total	$3347.85

Mrs. J. Howard Maxwell,
Parsonage Secy.
Per Mrs. J. D. Sands.

MISCELLANEOUS GIFTS.

For the Months of October and November.

Women's Bible Class, First McDonald	$ 60.00
Mrs. Annie R. Tedford	5.00
Harietta Cowden	22.10
King's Daughters' Class, Fowler	6.50
Primary Department, Walton S. S.	5.00
Blanche H. Anderson Mission Circle	21.00
Mullan Class	10.00
Y. P. C. U., Roney's Point	24.00
George Davidson Class	25.00
C. E. Society, Lisbon	50.00
J. H. Vincamp	26.00
Y. W. M. S., First Cleveland	50.00
Myrtle Davis	10.00
Intermediate Y. P. S., So. Kortright	25.00
S. S. Class No. 9, Idaville	5.00
Barnet Center W. M. S.,	15.00
Mrs. King White	25.00
West Union W. M. S.	32.00
Y. W. M. S., Neil Ave.,	25.00
Total	$441.60

The little girl at Mukti India, who was found buried alive and rescued. Mukti is the home for child widows founded by the late Pundita Ramabai. The building you see in the rear is the Baby Ward.
Photo by Mary Wilgus.

THE PRE-CONFERENCE OF MISSIONARIES AND BOARDS OF 1923 AT NEW WILMINGTON, PA.

Seven members of the Women's Board, one member of the Foreign Board and two Foreign Board secretaries, twenty-five missionaries on furlough, and eighteen new missionaries are in the group. The others are children of the missionary families. All are representing missions under care of the United Presbyterian Church of North America.